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The Christian Century

PUBLISHED WEEKLY

Colonies and the Pact
An Editorial

Are Catholic Ads Honest?
By Paul Blanshard

Church Future in China
By Robbins Strong

World Council Evangelism
By Stephen Neill

APRIL 13, 1949

In This Issue

PAUL BLANSHARD

begins in this issue a series of articles on certain phases of the power which the Roman Catholic Church exerts on public life in the United States. As a journalist, lawyer and public official, Mr. Blanshard has devoted his adult life to delving into political, social and civic issues which bear on the welfare of the American democracy. Within the next few weeks the Beacon Press of Boston will publish his *American Freedom and the Catholic Church*. About one-third of that book is a revision of material which appeared in the series of articles by Mr. Blanshard that aroused widespread attention and some reprisals when it was published in the *Nation* last year. Mr. Blanshard's home is at Thetford Center, Vt.

STEPHEN NEILL

associate secretary of the World Council of Churches and co-director of that organization's study department, is a bishop of the Church of England and assistant to the Archbishop of Canterbury. A graduate of Trinity College, Cambridge, Bishop Neill spent the years 1924-45 in India, the last six as bishop of Tinnevelly. He is in great demand as a speaker at religious youth assemblies and student religious emphasis programs.

ROBBINS STRONG

is on the staff of the International Committee of the Y.M.C.A. in Shanghai. Until recently he served as a missionary under the American Board in north China; he and his family were evacuated from Peiping last fall, when Communist troops neared the city. Dr. Strong is the son of Tracy Strong, general secretary of the World's Alliance of the Y.M.C.A.

R. E. GILMORE

is pastor of the First Congregational Church, Hyde Park, Mass.

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The Christian Century

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Calendar of Coming Events

April 17. Easter Sunday.
April 17. 27th annual Sunrise Easter Service on Mount Davidson, San Francisco.
April 18-21. 19th Annual Post-Easter Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, Frederick W. Norwood; Rauschenbusch Lectures, Ralph H. Gabriel.
April 19-20. United Stewardship Council Committee Meeting, Buck Hill Falls, Pa.
April 19-21. National Temperance Movement Council on the New Approach to the Alcohol Problem, University of Chicago.
April 20. Federal Council of Churches Department of Evangelism, New York.
April 20-21. Evangelical and Reformed Church General Synod Special Meeting, Cleveland.
April 20-22. Associated Church Press, Washington, D. C.
April 21. General Commission on Chaplains Annual Meeting, Washington, D. C.
April 21. Temperance League of America Executive Committee Meeting, St. Louis.
April 21-23. Episcopal Interseminary Conference, Bexley Hall, Gambier, Ohio; subject: "The Future of the Anglican Communion."
April 21-27. Conference of Leaders of Laymen's Institutes, Ecumenical Institute, Celigny, Switzerland.
April 21-29. Conference of European Leaders of Church Youth, Northampton, England.
April 22. 60th Anniversary Meeting, Chicago Tract Society, Central Y.M.C.A.
April 22-23. Federation of Lutheran Clubs' Convention, Cincinnati.
April 24. Chicago Sunday Evening Club; Edward H. Roberts, speaker.
April 24. Wisconsin Lutheran Brotherhood Convention, Fond du Lac; Paul Graf, Armin Weng, speakers.
April 24-30. National Y.W.C.A. Week.
April 25. Boston Congregational Club Meeting, Old South Church; Joseph R. Sizoo, speaker.
April 25-27. Third Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 26-28. Methodist Order of St. Luke Annual Convocation, Harrisburg, Pa.; Bishop Fred P. Corson, R. P. Marshall, David L. Taylor, speakers.
April 26-27. Easter Lectures, Bexley Hall, Gambier, Ohio; Massey H. Shepherd, Jr., speaker.
April 26-28. Yale Divinity School Annual Convocation; Lyman Beecher Lectures, Leslie Weatherhead; Taylor Lectures, James Muilenburg.
April 27. Midwest Council of Community Churches Conference, New Carlisle, Ind., Community Church.
April 29-May 9. Ecumenical Institute, "Men and Women in Industry," Celigny, Switzerland.
May 1. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
May 1-8. National Family Week.
May 3-5. Pacific Coast Joint Lutheran Centennial Observation, San Francisco; Sigfried Engstrom, Franklin Clark Fry, Morris Wee, speakers.
May 6-8. Fellowship of Reconciliation Midwest Conference, Bethany Biblical Seminary, Chicago.
May 9-June 2. Ecumenical Institute Youth Leaders' Course, Celigny, Switzerland.
May 10. Christian World Missions Advance Mass Meeting, Madison Square Garden, New York.
May 18-22. Southern Baptist Convention, Oklahoma City.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, APRIL 13, 1949 NUMBER 15

EDITORIAL

EACH YEAR the observance of Easter reaffirms the Christian faith in immortality, which Kant described as "the indefinitely prolonged existence and personality of one and the same rational being." On that day we declare that Christian hope is forever bright, Christian love is perpetually deepened and Christian faith is eternally renewed because God brought Jesus Christ from the dead. The Christian conception of life after death is not merely the extension of a man's influence after he has passed on, nor is it merely that form of corporate survival through which men live on in the institutions they have helped create. It is not even the continuing life of God, into whose vast sea of being some would have us believe man sinks, losing his identity and manifesting himself henceforth as only a transient ripple on the surface of the great deep. The only immortality worthy of the name is the survival of the person as a person. This alone is consistent with faith in God as we know him through Christ. God would not be moral, to say nothing of being the loving Father whom Jesus revealed, if he implanted in man a desire to live and then denied him the possibility of its fulfillment. The human desire for immortality is reasonable, moral and in harmony with the highest religious and social values. It moves man to act in terms of his noblest ideals and worthiest aspirations. It alone satisfies the insistence of love, the most divine thing about man, which flies in the face of extinction and will not acknowledge defeat. The early church grew from eleven men to tens of thousands in the first generation after Christ because it conquered death—the final enemy of every living soul. In that joyous faith it can never be destroyed.

Easter 1949

Eastern Churches Also Want Peace

ONE DAY last week the foreign section of Religious News Service carried three dispatches, one right after the other, telling of appeals for peace by churches behind the Communist iron curtain. The first came from Moscow. It told of an appeal printed in *Izvestia,* the official party newspaper, from Patriarch Alexii of the Russian Orthodox Church for a united stand by all branches of Orthodoxy against attacks on world peace. The second came from Sofia. It told of a message from the Holy Synod of the Bulgarian Orthodox Church, pledging cooperation in a week-long campaign for world peace. "Alliances against peace are being created," it charged. "New armaments are in process and incalculable wealth, which could be used for the reconstruction and common welfare of mankind, is being diverted to destructive purposes." This appeal for the defense of peace, according to the dispatch, was joined by the chief rabbi of the Jewish and the chief mufti of the Moslem communities. The third came from Budapest. It told of a speech made by Bishop Albert Bereczky of the Reformed Church "at a mass meeting in connection with the Cultural and Scientific Conference for World Peace in New York." Bishop Bereczky declared that "it is the duty of Hungarian Protestants to take part in efforts to save world peace." Here is the same sense of obligation to serve the cause of peace which the churches of the West constantly avow. It is the theme song of the Cleveland conference all over again, but the words are different. Who can be sure, however, that these churchmen of eastern Europe sing their words with any less sincerity than those who attend church gatherings in this country? It jolts the minds of Western churchmen when they read Patriarch Alexii's statement: "Rejoicing over the growing will of the peoples for peace and against war, we testify that the church blesses and will bless the defense of the fatherland, since it regards such defense as a sacred duty." Is the patriarch equally jolted when he reads a Western churchman's approval of the Atlantic pact?

Canada Welcomes 'Volksdeutsche'

CONGRESS has not yet amended the Displaced Persons Act of 1948, under which the actual admission of displaced persons has been so disappointingly small. Until it does so, and removes the enormous obstacles which confront persons seeking to enter this country, it is probably tactless to point out that even when every one of the 700,000 displaced persons in Europe is settled, the major part of the homeless people of Europe will still be homeless. In Germany alone there are 10,000,000 *Volksdeutsche* who were uprooted by the Potsdam agreement and subsequent actions of governments and peoples in eastern Europe. They are not eligible for International Refugee Organization aid. Section 12 of the 1948 Displaced Persons Act permits the entry of "persons of German ethnic origin" into the United States, but none of them have come. We cannot understand why, unless it is because so few persons of any description have arrived. But Canada is fortunately not following our example. Recently nearly 800 *Volksdeutsche* arrived in Canada on

one ship and most of them were settled in the west. During the past year 5,735 of these people were welcomed by our neighbor to the north. Most of them came under the "Canadian Close Relatives Scheme" and had been processed in Germany for embarkation by the Canadian Christian Council for Resettlement of Refugees. The council is composed of representatives of the Roman Catholic, Lutheran, Baptist and Mennonite churches. Three-quarters of those who have come are Protestants. Why do not the Protestant and Catholic churches in this country similarly interest themselves in the plight of their fellow religionists among the millions of *Volksdeutsche,* who face a future without hope unless they can emigrate? Section 12 of the existing law provides all the legal sanction that is needed. It should not be permitted to remain a dead letter.

Why Japan Is Not Recovering

MOST AMERICANS have been deluded into believing that in a disappointing and recalcitrant world, the occupation of Japan has alone turned out to be an unqualified success. How far short of the truth this assumption is set forth in plain words in the April issue of *Fortune,* a magazine which might be expected to give General MacArthur the benefit of a doubt if doubt were possible. After reporting the decline in public and private morality which has led to scandals of graft, corruption and bribery in high places and low, it points out that the basic cause of the failure of the occupation is economic. Some 80 million people are now living on one-half the production that 60 million Japanese lived on at the bottom of the depression, and this has been achieved in spite of rather than because of occupation policies. Bureaucratic controls have produced a dizzy inflation. Industrial stagnation is typified by steel production, which is only 34 per cent of the authorized quota of 3,500,000 tons. "Two-thirds of all productive capacity is idle and deteriorating, research and development are forgotten, most businesses are bankrupt." Taxes are not paid because taxes are so high that there is no incentive to work. Foreign trade, which is more important to Japan than to any other country, is only 10 per cent of 1938. The specter of further reparations adds to the general uncertainty. Occupation costs, which stood at $713 million for 1948, will probably rise to $886 million for 1949. Bureaucratic inefficiency strangles economic development, particularly by failing to establish a settled conversion or foreign exchange rate for currency. All of which points, in our opinion, to the necessity of a peace treaty which will liberate Japanese so that they can begin the recovery which we have been unable to manage.

West Germans Grow Short-Tempered

A WAIL went up from American, British and French officials and pro-democratic Germans in Berlin last week, if the *New York Times* is to be believed. The United States, plus the five Brussels pact governments, had just announced "31 minor rectifications" of Germany's frontiers which will take 52 square miles of territory from Germany and add it to the Netherlands, Belgium, Luxembourg, the Saar and France. All Germany, east and west, exploded in wrath. The Russian-sponsored press insisted that these were choice mining and forest regions which had been lopped off the Reich, and that this was but a prelude to bigger annexations to come later. The officials in Berlin and their German friends did not raise any question as to the justice of the action—as well they might—but they did mourn, "Why, oh why, did the Allied governments have to do it just now?" For the fact is that resentment in western Germany has been increasing by leaps and bounds recently against almost every aspect of the Allied occupation except the Berlin airlift. The assembly at Bonn, which has been trying to write a constitution for the west German government which the Allies have announced they intend to establish, has drifted into an ugly mood. Its non-Communist members are threatening to write a document without reference to the instructions of the Allied commanders, throw it in the laps of the occupying powers and say: "Take it or leave it! But if you leave it, then go on running the country indefinitely without any pretense of German cooperation." Practically all sources report growing numbers of conservatives in western Germany who are flirting with the idea of some sort of deal with the Russians. *Time,* in a sobering account of what is happening, quotes "the ablest political leader in west Germany" as saying of the workers in that region: "Russia cannot win them yet—but the West can lose them." It looks as though the real issue among the foreign ministers who are crowding into Secretary Acheson's office in Washington these days is not getting signatures on an Atlantic pact, but discovering ways to rescue a floundering German occupation policy.

Send-Off for the U.N. Assembly

ONE DAY BEFORE the United Nations Assembly met at Flushing Meadow, the North Atlantic Defense Alliance was signed in Washington. It was not an accident that the signing of the pact completely overshadowed the meeting of the international parliament. The unprecedented ballyhoo which accompanied the Washington ceremony was obviously intended to say to the people of the nations which are now in process of binding themselves together that they have attained a degree of military security which the world organization cannot give. But it also served notice on the world that the principle of regionalism has taken the place of the universalism on which international affairs have been conducted since the war. So the Assembly meets in the deepest gloom which has yet pervaded its deliberations. It confronts issues of the greatest importance and its authority to deal with them has been further weakened by the actions of the nations on which it depended. The signing of the pact has not yet been placed on the agenda of the Assembly, but that body will almost certainly be forced to deal with it as a *fait accompli.* Furthermore, it is probable that retaliatory action by the Soviet bloc will further complicate the Assembly's task. In this atmosphere of heightened tension, the Assembly enters upon the discussion of what shall be done with the Italian

colonies. The United States, Great Britain, Russia and France contracted in the Italian peace treaty that they would turn this problem over to the Assembly if they could not agree among themselves within a year, and they committed themselves to accept the Assembly's decision. In addition, the Assembly will be compelled to reach decisions on the church trials in Hungary and Bulgaria, on the relations of member nations with Franco Spain, on continuing defiance of its directives concerning racial discrimination in South Africa, on Israel's application for U.N. membership, and on the abuse of the veto in the Security Council. Faced with problems of such gravity, the Assembly deserved a better send-off than that which we have given it.

Pact Challenged By Arabs

GENERAL de Gaulle has criticised the Atlantic pact because it does not include all the French possessions in North Africa. It mentions only "the Algerian departments of France." These departments have been ruled from Paris since 1847 and are incorporated in metropolitan France itself. French Morocco on the west and Tunisia on the east are called protectorates. But Algeria's population of 10 millions includes 9 million Moslems, and they share the nationalistic aspirations of the Arab world. On the day the Atlantic pact was signed in Washington, a representative of the Arab Committee for the Freedom of North Africa protested to Trygvie Lie, secretary general of the United Nations, against inclusion of Algeria in the pact. This protest will probably not come before the assembly, since it was not made by a recognized government. But the Arab states may be depended upon not to permit it to be forgotten. If this brings on a general discussion of the relation of the pact to the prior obligations of the signatories to the United Nations charter, it will be all to the good. Article 73 of the charter obligates member nations to recognize that they should administer dependencies in the interest of their inhabitants, and to take account of the desire of these people to govern themselves.

End Peacetime Conscription!

PEACETIME CONSCRIPTION must be set down as a costly and unnecessary fiasco, which should not be repeated. On the record, this departure from American precedent was not justified and it should not be extended. The Selective Service Act expires on June 30, 1950, and the army has indicated that no more men will be drafted before that time. As a matter of fact, the armed services now have in uniform 49,000 more men than the President has asked for, and his budget request of funds for 1,616,000 was high enough to satisfy any reasonable person. Since Selective Service conscripted only 32,569 men before it stopped drafting, and has now ceased operations in the field, the question might legitimately be asked what that department plans to do with the $27,476,700 which is its appropriation for the current fiscal year. The fact that this government organization used 4,861 full-time paid employees, 1,303 part-time workers and 35,115 volunteers—a total of 41,279—to draft 32,569 men indicates something of the sort of thing Congress led the people of this country into by its adoption of this legislation. Since the law runs for two years, it must be admitted that it wasted at least $50 million in money, to say nothing of its harmful effects of a less tangible but no less important kind. That being the case, it is not too early to begin consideration of what is to happen when the present act expires a little over a year hence. It will not do for us to assume that no effort will be made by the military to have the law extended. On the contrary, it may be taken as certain that new excuses will be found for prolongation of what amounts to a grant of power over the lives of millions of young men. It is to be regretted that the recent Cleveland conference of the churches had nothing to say on this important matter. However, the denominational assemblies which meet this spring need not be similarly tongue-tied.

Hearings Extended On Postal Rates

PROPOSALS to revise postal rates on second-class mail have stirred up a variety of protests in Washington. Dr. Samuel McCrea Cavert of the Federal Council of Churches and other religious leaders have testified concerning the difficulties which increased rates would raise for the religious press. We share this concern, of course, but do not believe that the decision should be reached solely on the ground that an increase would cause hardship for papers which cannot afford this additional expense. In the first place, we do not believe that the post office department has yet set forth a sufficiently clear case for its proposed raise in rates. Why does it not charge for the distribution of county papers, which are carried free within the county of origin? Why is the post office department required to pay what amounts to subsidies for air lines? If their importance to national defense justifies a subsidy, it should be paid from the defense budget, not from postal revenues. The whole question of carrying government mail without charge would also enter into a fully honest accounting. Postmaster Jesse M. Donaldson may be justified in asking for some increases in rates, but we believe he would be in a far stronger position before Congress and the public if some impartial body were carefully to audit the books of his department and come up with a report on its operations and costs.

Red Scare Panics Illinois Solons

INTERNATIONAL tension and domestic insecurity are combining to produce in this country, four years after the end of the Second World War, a public psychosis strikingly similar to that which followed immediately after the first great conflict. Then, as now, economic recession united with foreign tension to create a mentality which was susceptible to the appeals of men who fomented hysteria for their own non-public purposes. An example of the lengths to which this will go is now seen in Illinois. A series of bills, introduced in the legislature by Senator Broyles, would exercise thought-control over every Illinois

citizen, cast a shadow of fear over teaching from kindergarten to university, threaten freedom of association in churches, labor unions and all other forms of voluntary organization, and generally handicap and bring into disrepute the operation of the democratic process. The bills are aimed at Communists and communism, but they would affect the orderly functioning of civic responsibility far more than they would handicap subversive elements, which would probably benefit from their strictures. So the opposition to these measures has properly brought about a coalition of non-Communist groups. They include the American Civil Liberties Union, the American Veterans Committee, the Cook County Bar Association, the American Association of University Professors, the National Association for the Advancement of Colored People and other educational, religious and labor organizations. Perhaps the most dangerous aspect of these bills, which are still under discussion in the legislature, is that which attempts to set up a continuing inquisition along the lines previously followed by the un-American activities committee of Congress. They should be opposed by every advocate of religious liberty, for freedom of conscience is penalized whenever civil liberty is challenged. We can preserve democratic society by democratic means, and those who would tell us differently are no different from the Communists whom they hate.

Comments on the Current News

LAST FALL the Pennsylvania unemployment compensation board of review refused unemployment benefits to an orthodox Jewish woman who refused to work on Saturday. At that time this paper attacked the decision as a bureaucratic invasion of the rights of conscience. (See The Christian Century for October 13, 1948.) The American Jewish Congress carried the case to the Pennsylvania superior court, which provided for a rehearing by the board of review. This body, we are happy to report, has now reversed its original ruling. Miss Chanin does not have to work on the Jewish Sabbath in order to get unemployment benefits. Let other states where similar cases are pending take notice. . . . Amish beliefs prohibit members of that religious community from owning or driving an automobile. However, autos whiz along the highways of Lancaster county, Pennsylvania, where the Amish flourish, in such numbers and at such a speed as to render hazardous the horse-and-buggy transportation to which the Amish have been accustomed. So Elam S. Stoltzfus has obtained the approval of Pennsylvania's public utility commission for a taxi service exclusively for Amish. The taxi man thinks he has a gold mine. The Amish will get automobile transportation without breaking their sect's laws. One is reminded of the way in which the pious in Europe got around the church's prohibition of usury during the Middle Ages by passing the prohibited business of money-lending over to the Jews. . . . Mrs. Kathleen Bliss, editor of the *Christian News-Letter* of London, is to be made a D.D. by Aberdeen University. Here's at least one honorary degree that's deserved. . . . Chancellor Hutchins of Chicago, President Marsh of Boston, President Turck of Macalaster, Bishop Corson of Philadelphia, Joy Elmer Morgan of the National Education Association, James G. Patton of the National Farmers Union and Prof. Alonzo F. Myers of N.Y.U. have called on Congress to cut the $16.7 million asked for Selective Service from the defense appropriations for 1950. "Sheer waste," they call it. For their reasons, see last week's editorial on "Conscription Was Not Needed." . . . Federal Judge Louis E. Goodman on March 21 ordered American citizenship restored to 4,394 American-born Japanese who were interned in the concentration camp for "dangerous" Nisei at Tule Lake during the war. Judge Goodman ruled that the Tule Lake inmates renounced their citizenship under duress. Unless the government appeals, this should end one of the most disgraceful episodes of the war. . . . As we go to press, we are shocked to learn of the death in Nebraska of Leslie B. Moss of Church World Service. Few men in the church life of America have done as much for the relief of suffering, and none has better exemplified in his own life the Christian grace of compassion in self-effacing service. Dr. Moss, 60, died the day after his wife's funeral.

Colonies and the Pact

SENATOR ROBERT A. TAFT is trying to erect a "Stop, Look and Listen" signpost on the path to ratification of the North Atlantic Defense Alliance. In his broadcast on March 30, the Ohio senator raised six questions which he said need to be cleared up before he will be sufficiently informed to reach a confident judgment on the value of the alliance. All six are of great importance, and on all of them essential information is still lacking. Senator Taft may have performed a valuable public service by thus pointing out to the American public, and to his fellow senators, how far they still are from knowing all that should be known before intelligent action is possible.

Every American who wants to understand what the proposed military alliance is all about should study this Taft broadcast with care. If it has not been printed in full in your newspaper, write the Mutual Broadcasting System or Senator Taft for a copy. But the six questions asked by Mr. Taft do not probe all the murky corners of this alliance which need to be cleared up. A number of issues that Mr. Taft did not mention may prove, on examination, even more conducive to sober reflection than some of those he did. Take, for example, the matter of colonies.

I

What are the commitments, declared or implied, which the North Atlantic Defense Alliance would lay upon the United States to support the colonial status quo? Most of the other signatories to this alliance have large colonial holdings. In many cases these colonial empires are falling apart, or are in danger of falling apart. If this alliance is concluded, to what extent will the United States find itself expected to hold these colonial empires together, both against attack from without and against the nationalistic aspirations of their native peoples? That, also, is a question on which a lot more light needs to be shed than so far has been.

Ostensibly, the colonial obligations of members of this alliance are covered in Article 6. This limits the area in which an attack is to be resisted to the territory of the signers in Europe or North America, Algeria, and the islands held as colonies in the Atlantic north of the Tropic of Cancer. That leaves out the British, French and Dutch island holdings in the Antilles and just north of the South American mainland. It also fails to specify certain French territory in North Africa—much to the disgust of General de Gaulle.

The responsibilities thus avowedly assumed are not negligible. There is, for instance, rapidly growing unrest through all the French territory in North Africa, including Algeria. The French authorities are afraid that an outbreak may come there at almost any time. If it starts anywhere in French North Africa it may quickly spread to all of it. Moreover, both internal unrest and outside pressure are a growing threat to the colonial holdings of the European empires in the Caribbean, Central America, South America and off the South American coasts. The conference of the Organization of American States—the former Pan-American Union—meeting now in Havana is aimed at ending this colonial regime. If trouble on a serious scale starts, and the European members of the pact try to deal with it by force, regardless of the location of the Tropic of Cancer the United States will be in a most ticklish position. Our refusal to attend the current Havana conference is only a first indication of the potential embarrassment hidden in this phase of the alliance.

II

But difficulties such as these under the specific commitments of Article 6 do not constitute the real colonial issue involved in this alliance. Colonialism, in the sense so vigorously repudiated by American propaganda during the war, is making its final stand in such places as Indonesia, Indo-China, Malaya, and the British, French, Belgian, Portuguese and possibly Italian colonies in Africa. What obligations will this military alliance impose on the United States to keep those colonies intact?

A hasty examination of the text of the alliance suggests that the United States assumes no such obligations whatever. But read it again. Read especially Article 4. "The parties will consult together whenever, in the opinion of any of them, the territorial integrity, political independence or security of any of the parties is threatened." What does that involve? How much does it cover? This vague language, with its sweeping generalizations, deserves a great deal more searching examination than has thus far been given it.

In the case of Holland, for instance, does "territorial integrity" include Indonesia? If not, do the Dutch know it? On the day the text of the treaty was disclosed, the Dutch foreign minister was asked whether this article would apply to the suppression of an internal Communist uprising. "A political expert of the foreign department, replying for the minister," the *New York Times* reported, "said that wide latitude purposely was given in the wording of this article 'because you never know where danger will crop up.' In the Netherlands, therefore, it is assumed that the pact does provide a safeguard in the event of serious internal trouble with a threat of war."

If there is this kind of implied obligation to protect the Dutch monarchy in Europe against an internal uprising, that should provide another interesting question for Senator Taft to dig into. But how about Indonesia? As we asked before, does the "territorial integrity" of the Netherlands include those rich islands? And how about all the other colonial empires?

It will be pointed out that Article 4 promises nothing more than consultation, even though the Dutch foreign office may think this promise covers a "safeguard" against internal trouble. There are several things to consider in this connection. For one, under this alliance no nation can consult in good faith without being ready to follow consultation with action if it proves that "territorial integrity" or "security" is really endangered. For another, this consultation will take place in the light of the definite pledge in Article 3 of "continuous and effective mutual aid" to "maintain and develop their [the allies'] individual and collective capacity to resist armed attack."

Remember, this alliance provides that its members are to be joined in a council of their own, separate from the council of the United Nations, with a permanent military staff of its own—called a defense committee—which is expected to sit in almost continuous session. Remember also that Secretary Acheson has specified Russian intrigue of the kind experienced in Greece as the kind of "revolutionary activity inspired, armed, directed from the outside" which would call for application of the treaty's sanctions. (The quotation is from the transcript of Mr. Acheson's press conference on March 18.)

Now throw all these ingredients into the bowl of international commitment and mix thoroughly. What sort of salad do you have? Consultation promised at any threat to "territorial integrity"; an alliance council and general staff sitting continuously in order to move instantly after such consultation; a specific promise of help in rearming to resist attack; an opinion by the U.S. secretary of state that internal trouble stirred up by Russian intrigue wherever it threatens "territorial integrity" constitutes such attack. Will this add up, in the eyes of our allies, at least to an implied American pledge to protect their colonies? For how often will a revolutionary movement start in a colony these days without being called a result of Russian intrigue? That is, note, exactly what is happening in grossly misruled French Indo-China right now.

III

One other question regarding the colonial aspects of this alliance must be asked, although space restrictions make its adequate discussion impossible. What relation do the commitments which the United States is being asked to assume here bear to the famous Point Four of President Truman's inaugural? That called for a "bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." It also promised that American investors who went into this program would have their profits guaranteed.

Colonial areas are "underdeveloped areas." If the President has become convinced that the way to keep the American economy turning out prosperity is to step up investment in such areas, will Article 3 of the proposed

alliance be expected to see that conditions making possible a guarantee of profits are maintained there? The American people have been told very little as to the concrete meaning of the Truman Point Four. They have only been told that it is of enormous historical importance. Are they presently to find out that, working in gear with this military alliance, it is a commitment to the vastest adventure in economic imperialism in modern times?

We do not say that the North Atlantic Defense Alliance hides these commitments for an American support of the tottering edifice of colonial empires. We do say that its loose language—"purposely" loose, according to the Dutch—could hide such an expectation on the part of our colony-holding allies. There is an immense territory here, now blanketed under a verbal fog, which needs to be thoroughly explored. For if American world leadership is not to end in tragedy it is imperative that the United States shall not be maneuvered into a position where it will seem, to the stirring peoples of Asia and Africa, committed to the defense of a colonial system which is already historically doomed.

Cooperation in Five Years

WHEN the "One Great Hour" broadcast was announced, a certain city church passed the information along to its members. The announcement had a rather routine character, for the denomination to which this congregation belongs has its own program of overseas relief for which an appeal was to be made later. However, envelopes were distributed on the morning of Sunday, March 27, and were collected with the regular offering. To the amazement of everybody concerned, the gifts totaled a sum larger than any ever before received in that church for a similar purpose. The next day the local council of churches received a call from the secretary of this congregation. She wanted to know what she should do with all that money!

This incident may have been repeated in other communities. It illustrates three important facts. First, on this relief program and in general, the denominations have so little confidence in the potentialities of large-scale cooperation that on most matters essential to the growth of the church they go their own way. Second, this radio broadcast demonstrated that it is possible for the churches to appeal to the national community in a way which will bring forth a wholehearted response in local churches. Third, cooperation in the local community on the central activities of church life is greatly handicapped by lack of coordination at the top.

Every denomination carries on some sort of evangelistic activity, teaches the young, maintains missions, does relief work at home and abroad, and raises money for these purposes and for its local program. Nearly all the larger denominations and many of the smaller bodies have said over and over again that they are committed to the principle of cooperation. Do they mean it? They insist that they do. For proof they point to their membership in the World Council of Churches, Church World Service, the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council and the Foreign Missions Conference. This membership is important, but it does not go far enough. What is needed now is the sort of cooperation which will attempt to do together at least some of the things all denominations now do separately.

The point at which the reality of Protestant cooperation must be measured is in the local community, a place of whose existence most denominational officials seem never to have learned. Denominational plans must be carried out in local churches, whose understanding of the ecumenical principle must be worked out with other local churches in the same community. Yet denominational plans involving courses of action which may run from two to five years are laid down without taking into account what effect they may have on the relation of local churches with their neighbors. But when these "crusades," "forward movements" or "Christian advances" are launched, they immediately set up sharp limits on the degree of cooperation which a local church desiring to share in the life of its denomination can have with other churches in its neighborhood.

It is almost universally assumed in denominational headquarters that it is far more important for the churches of a denomination to cooperate with national headquarters than it is for them to work together with other congregations in the same community. The idea that it might be possible for them to do both seems never to have occurred to Protestantism's top brass. This is because "ecumenicity" is still thought of as something that rides along high above our heads in the stratosphere of remote places and future times.

The committee on Christian unity of the Detroit council of churches is trying to bring it down to the here and now. It recently approached the national executives of the seventeen denominations represented in the Detroit council with a simple request. It asked these denominations to arrange their calendars so that all the churches of a community can work together on the activities they all do anyway. The Detroit leaders of these denominations have endorsed this appeal. They ask for no innovations in denominational plans, but simply that these plans be synchronized so that the churches in Detroit and other places can work together. This is a sensible request, and it should be granted. It will be granted if other communities which suffer from the same confusion and fragmentation of effort will follow it up with similar representations.

It is high time to ask ourselves what kind of impression is made on a community like Detroit when in a given month 90 Methodist churches stress missions, 53 Episcopal churches emphasize evangelism, 80 Presbyterian churches talk about Christian education, and a dozen other communions raise their voices for these or other things. The following month the disharmony continues, only this time the Methodists are evangelizing, the Episcopalians are talking about education and the Presbyterians are whooping it up for missions. No wonder the church pages of newspapers bear such appalling witness to Protestant anarchy and religious radio speaks, with rare exceptions like "One Great Hour," in such a discordant babel.

The ministries of local churches would be far more effective if the denominations would plan their programs

so that they could work together on the community level at the central instead of the peripheral activities of the churches. Such coordination would greatly strengthen local councils of churches because it would give them the important function of organizing united Protestant action on those matters which are most essential to the work of the churches. Over 700 state, county and city councils of churches are now carrying on a creditable ministry in spite of the indifference of many higher denominational officials. Their number would be increased and their influence magnified if these officeholders would make genuine cooperation at the community level possible. Proof of this assertion can be found in the success of the extensive cooperation which has already developed in the field of religious education under the leadership of the International Council of Religious Education.

While the results are not all in, we are under the impression that "One Great Hour" was also remarkably successful in spite of the fact that it had to run counter to denominational programs which had been set up long before and which were too inflexible to bend to the opportunity which this joint effort offered. That will always happen to any cooperative program which requires local cooperation until denominational leaders act to make cooperation possible among the churches of a community. When are they going to begin? Obviously they cannot sidetrack programs which are now set up and are in various stages of completion. But why can't they look ahead to a point where calendars are clear and agree to begin then? Even if this point is five years from now, they can and should agree that from that point on they will plan some of their emphases together.

If we have to wait five or even ten years for community cooperation on the essentials of church life, it is still worth it. When it happens, we may hope for more than one great hour among the 8,760 hours in a year.

Much Ado about Nothing

Editor The Christian Century:

SIR: Anyone above the age of six who goes to the movies as frequently as twice a year must have been struck often by the disproportion between the solemn "Ascription of Credit" (if credit be the right word) in the first five minutes of the film and the microscopic content of the film itself which unrolls after the fanfare is over. All that genius to turn out a stale imitation of "East Lynne"! Talk about a mountain bringing forth a mouse! Here are the Alps bringing forth a grasshopper.

The credits move like a Coronation Parade. Here they come:

JOE DOAKS, INC.
presents

BATTERED BLADES

Screen Play by
Hildegarde Heather, Jack O'Brien, and Michael Jablonski
Based on an original story by Nathaniel Hawthorne Blatz
(with an assist by Victor Hugo)
Directed by Arturo Evermore
Produced by John Doe, Jr.
Costumes by Hattie Carnegie
Hats by Lily Daché
Additional Dialogue by O. Henry
Color Effects by Natalie Kalmus
Photography by Rembrandt van Rijn
Music by John Sebastian Baker
Sound Effects by Herbert Noyes
Distributed by
SUPER COLOSSAL ASSOCIATES

Then comes the result of all this collaboration, the film. O what a fall was there, my countrymen! Four million dollars' worth of technicolor to thirty cents worth of conversation, and plot and characterization worth—let's be generous—ten cents. The whole affair reminds us of Aaron's explanation to Moses of the Golden Calf: "I put in all this gold and out came this calf!"

Sometimes one wonders whether the contrast between the glittering assemblage of technical skill and the inanity of the result is not a marvelously keen satire or burlesque on a whole civilization. All the materials for a notable intellectual and emotional achievement are present, and the result often adds up to zero. Thus we have electric signs with technical marvels that baffle belief, all put at the service of advertising "Cornsilk Cigarettes—They're Milder." No wonder Chesterton said that the Great White Way was a wonderful place for a man who couldn't read.

Perhaps this is an example of some Third Law of Thermo-Dynamics, or something equally deserving capital letters, to the effect that the more aids men have for accomplishing things, the less likelihood there is of the things' being accomplished. It certainly seems true of that aid to letter writing, the typewriter. Before it came along, lots of letters with real communication of mind were written, which are now bound in two volumes at ten dollars a set. Today, with the help of Messrs. Remington and Underwood, we usually get this: "Dear Sir: Yours of the 21st ult. received and contents noted. In re office equipment would state . . ." That is not English; it is a cross between freshman Latin and the Morse telegraph code.

But perhaps there is some hope for the movies. They may be helped by sales resistance from the public or by the financial stringency in Hollywood. Perhaps the moguls may even notice eventually the loud acclaim which has greeted films produced on a shoestring, such as "Shoe Shine" in Italy and the recent "The Quiet One," produced, glory be, in the United States by a tiny concern on a budget so small that it could hardly be seen with the naked eye. It is an honest, moving portrayal of an underprivileged Negro boy in Harlem. Perhaps there is hope for our whole civilization as more people bring qualitative measurements to a quantitative society. At any rate, the old wisdom still stands: What shall it profit a society if it gain a whole world of apparatus and lose the idea that might give it meaning?

Yours,

Simeon Stylites.

The Catholic Church and Honest Advertising

By Paul Blanshard

MOST CRITICS of Roman Catholic advertising center their attention on the commercialization of shrines and the implicit or explicit fraud involved in the exploitation of doubtful relics. Catholic advertising in these fields has made many an honest priest blush for his church. One blunt-spoken leader of American Catholicism, Msgr. John L. Belford of Brooklyn, once wrote in an article, "Shrines: Their Use and Abuse," in the *Homiletic and Pastoral Review* a classic indictment of clerical advertising and commercialism in connection with both shrines and standard churches.

> No one can for one moment believe that God views with approval, or even with complacency, the shocking advertisements which appear in some of our religious papers and the parish signs which appear on some churches announcing a "Great Novena," a "Grand Novena." Some are bold enough to advertise that "the relic will be applied." . . . Some tell the people: "To make this novena, you must buy a book containing the prayers and hymns." These books cost about $4 a hundred; they are sold for ten to twenty-five cents each. In other places, those who make the novena must buy nine votive lights. These lights cost about $2 per gross; they are sold for 15 cents each. . . . are not some of these practices scandalous? They certainly seem to be. They are advertised like a circus.

Not long after this article appeared the Holy See itself took cognizance of Catholic reactions against shrine advertising, and on January 7, 1932, the Sacred Congregation of the Council issued a special decree attacking the careless use of facts in exploiting shrine "miracles" for cash. Concerning such miracles and their inflation in shrine "puff-sheets," the congregation complained that "the favor is often reported as being connected with the money offering." It added that wild narratives were spread at these shrines "in ill-considered words and without the slightest proof of their authenticity." The congregation ordered such narratives to be submitted in the future to a censor to "see to it that the narratives which are given under the head of favors received bear such signs of credibility as to be worthy of belief, everything prudently considered." (T. Lincoln Bouscaren, *Canon Law Digest,* I, 596. Bruce; imprimatur, Cardinal Stritch.)

The cardinals who handed down this decree were undoubtedly sincere in their desire to clean up Catholic advertising, but they were challenging a very old priestly practice. It is not surprising that American Catholic advertisements for shrines still solicit money for relics, scapulars and masses in a manner which seems to non-Catholics quite inappropriate for a spiritual faith. Although the professional codes of ethics adopted by American doctors and lawyers do not permit them to advertise their services directly, Catholic priests attached to various shrines advertise themselves as praying mediators for cash offerings in almost every issue of standard Catholic newspapers.

When a student of Catholic financial policy invests in Catholic prayers on a purely exploratory basis, he finds himself flooded with mercenary appeals and sample relics, often described in terms of primitive magic. My latest acquisition of this type is a bottle of "miraculous" "Fatima Water," for $1. This water is, I suppose, a special talisman against communism, although it bears no evidence of any physical or spiritual association with the famous shrine in Portugal where the Virgin Mary told three peasant children in 1917 of the dangers of Russian communism. It was sent to me through the United States mails by the Rev. Father Thomas, rector of the National Shrine of the Immaculate Heart of Mary of 883 West Roosevelt Road, Chicago. By answering other Catholic advertisements at various times, I have received from famous American shrines, in return for cash, solemn priestly promises of prayer for (1) a new family car; (2) the termination of a non-existent alcoholism in my wife; and (3) the removal of a non-existent wart on my left hand.

My personal conviction is that it would be a waste of time for the Federal Trade Commission to investigate such advertising, because it tends to defeat itself. For every American who is attracted to Catholicism by such devices, probably two are repelled.

Misrepresentation of Ideas

There is another type of Catholic advertising which should be taken more seriously. That is the misrepresentation of Catholic dogma now being published in many magazines throughout the country by the Knights of Columbus. I say "misrepresentation" advisedly because, although the words and phrases which are strung together in these advertisements are in most cases technically true, the message conveyed by many of the advertisements is substantially false. Two series of these advertisements have been promoted by the Knights of Columbus on a grand scale, the 1948 series costing $150,000 and the 1949 series $350,000. The 1949 series is scheduled to reach a magazine circulation of 15 million.

These advertisements use a transparent device of misrepresentation which logicians call "the fallacy of irrelevant conclusion." Described algebraically, the device runs like this: Critics of Catholicism say that x is true about the Catholic Church; we, the Knights of Columbus, say loudly, vehemently and emphatically that x^1 is *not* true about the Catholic Church. The theory of the device is that if the denial is repeated often enough and loudly enough, most people will accept the denial without noticing that the Knights are denying x^1 instead of x.

Let us take a sample advertisement for analysis. The advertisement which appeared in *Liberty,* June 1948, and in many other magazines, was headed, "You Hear Strange Things About Catholics." It was designed to refute the most common non-Catholic criticisms of Catholic teachings. The writers of this advertisement took the chief objections of the average American to some of the worst

features of Catholicism, misstated or overstated these objections slightly, and then denied the misstatements with righteous vigor.

I have numbered and quoted each misstatement of popular criticism, as used by the Knights in their advertisement, and then followed it with a statement of the actual teaching of the Catholic hierarchy on that point. After each statement of actual Catholic teaching, I have listed the documents where the teaching can be found, each document bearing the imprimatur of a cardinal, archbishop or bishop. Where space permits, I quote official pronouncements.

The full data on the Catholic books cited by the author's surname are: (1) T. Lincoln Bouscaren and Adam C. Ellis, *Canon Law: Text and Commentary.* Bruce; imprimatur, Archbishop of Milwaukee. (2) Joseph Husslein, S.J., *Social Wellsprings* (encyclicals), 2 vols. Bruce; imprimatur, Archbishop of Milwaukee. (3) Canon George D. Smith, editor, *The Teaching of the Catholic Church,* 2 vols. Macmillan; imprimatur, Vicar-General of Westminster.

An Advertisement Dissected

1. "You hear it said that Catholics believe all non-Catholics are headed for Hell"

Comment: Non-Catholics who deliberately reject Catholicism are headed for hell.

"A man who deliberately remains outside the pale of the said Catholic Church through his own fault (such as through pride or willful ignorance, or through fear of loss of goods or of friends, or gross neglect or indifference) will most certainly be lost should he continue in this state to the end." Msgr. Canon John Vaughan, *Is There Salvation Outside the Church?* (International Catholic Truth Society, Brooklyn; 10 cents), p. 14.

2. "That they believe non-Catholic marriages are invalid"

Comment: Non-Catholic marriages involving a Catholic are invalid.

Bouscaren and Ellis, Canon 1094; also Canons 1060, 1061, 1063, 1070.

"A Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage." *Catholic Almanac, 1948* (St. Anthony's Guild, Paterson, N. J.), p. 577.

3. "Some think Catholics believe the Pope is God"

Comment: Catholics owe "complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself."

Leo XIII in his encyclical, "Chief Duties of Christian Citizens."

4. "That he can do no wrong"

Comment: The pope can do no wrong when he speaks as head of the church in matters of faith and morals.

Pius IX, Constitution *Pastor Aeternus,* cap. iv (1870).

Article "Infallibility," *Encyclopedia Britannica.*

Martin J. Scott, S.J., *No Pope Can Be Wrong in Teaching Doctrine* (America Press, 70 E. 45th St., New York; 12 cents).

5. "That they owe him civil allegiance"

Comment: They owe him civil allegiance in matters of morals, education and priestly rights.

Leo XIII, "Christian Constitution of States," in Husslein, Vol. I; see especially pp. 71, 72, 81, 83.

Pius XI, "Christian Education of Youth," in Husslein, Vol. II; see especially p. 92.

"Under no circumstances may the Church be subjugated by the State." *Catholic Almanac,* p. 94.

"She [the Church] never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and our weighty office of declaring, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues." Pius XI, "Restoring the Christian Social Order," in Husslein, II, 192.

6. "And that he should have the political power to rule America"

Comment: He should rule America in moral, educational and religious matters.

Same sources as under No. 5.

7. "It is said that Catholics want religious freedom only for themselves"

Comment: They advocate complete religious freedom for non-Catholics only as a temporary concession in non-Catholic countries, but in Catholic countries they restrict other cults.

"In a country like the United States, where the religious affiliations of the citizens are so numerous and so diverse and where no single denomination is predominant, complete equality of all religions is undoubtedly the most commendable policy. . . . But it must ever be remembered that a Catholic cannot advocate such a plan ['complete religious toleration'] on the basis that all religions have a genuine, God-given right to exist. . . . If the country is distinctively Catholic—that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicity—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion." Francis J. Connell, C.SS.R., *Freedom of Worship* (Paulist Press, 401 W. 59th St., New York; imprimatur, Cardinal Spellman; 10 cents), pp. 15, 13, 10.

8. "That they oppose public schools [as an evil which should be destroyed]"

Comment: They oppose public schools for Catholic children as an evil which should be destroyed.

Bouscaren and Ellis, Canon 1374.

"The first duty of every Catholic father to the public school is to keep his children out of it." Paul L. Blakely, S.J., *May an American Oppose the Public School?* (America Press; imprimatur, Cardinal Hayes), p. 5.

9. "And separation of church and state as evils which should be destroyed"

Comment: They condemn separation of church and state and advocate support of Catholic schools by public taxation.

One of the "principal errors of our time" is the proposition that "The Church ought to be separated from the State, and the State from the Church." Pius IX, "Syllabus of Errors," cap. vi.

"It is clear, then, that no Catholic may *positively and unconditionally* approve of the policy of separation of Church and State." Msgr. George B. O'Toole, professor of philosophy at the Catholic University of America, in Louis Veuillot's *The Liberal Illusion* (National Catholic Welfare Conference).

See also *Federal Aid for American Education* (pamphlet; National Catholic Education Association, Washington, D. C.).

10. "The claim is made that Catholics pay the priest for the forgiveness of their sins"

Comment: They pay the priests for masses and those masses are recognized as factors in securing forgiveness of sins, granted by priests.

". . . the propitiatory power of the Mass is a most efficacious agent for obtaining pardon of sin." Smith, II, 912.

". . . there exists in each diocese a fixed 'mass-tax' "; and "mass foundations" are allowed for perpetual masses. *Catholic Encyclopedia,* X, 21.

In 1948, public mass fees in Brooklyn ranged from $1 to $35.

11. "That they must buy their departed relatives and friends out of Purgatory"

Comment: They pay established fees for priestly masses for the dead, and the church guarantees that these masses will help departed souls in purgatory.

See above. A single mass for a soul in purgatory may be obtained for $1, and perpetual masses for $10, from the following: (1) St. Francis Purgatorial Society, Loretto, Pa.; (2) Shrine of Our Lady of the Snows, Belleville, Ill.; (3) Purgatorial Society, Redemptorist Fathers, 387 E. 150th St., New York.

12. "That they adore statues"

Comment: They venerate statues by canonical order.

Bouscaren and Ellis, Canon 1279 ff.

13. "Are forbidden to read the Bible"

Comment: They are forbidden to read any non-Catholic version of the Bible.

Bouscaren and Ellis, Canon 1399.

14. "Use medals, candles and holy water as sure-fire protection against the loss of a job, lightning or being run down by an automobile."

Comment: They use scapulars, relics and similar articles with written assurance of their priests that these articles will help to protect the faithful against disaster.

"God himself fittingly honors such relics of the saints by working miracles at their presence." Thomas Aquinas, cited in Smith, II, 687.

As a sample, see the circular, *Whosoever Dies Clothed in This Scapular Shall Not Suffer Eternal Fire* (Carmelite National Shrine, 338 E. 29th St., New York; imprimatur, Cardinal Spellman).

Does this type of advertising pay? Probably it does. The Knights of Columbus received almost 150,000 inquiries as a result of their first series of ads. The American people have been conditioned by the commercial techniques of press, screen and radio to accept off-center truth in advertising with a complacent lack of discrimination. The mildness of a cigarette, the tastiness of a pudding and the truth of a religion often seem less important in scoring a success than the endless assertion of mildness, tastiness, truth. It requires an act of faith to agree with Darwin's dictum: "Great is the power of steady misrepresentation, but the history of science shows that fortunately this power does not long endure."

The second article of this series will appear next week. Its title: "The Catholic Church and Marriage."

Evangelism and the World Council

By Stephen Neill

SOME THINK that the World Council ought immediately to have set up a full-scale department of evangelism, and were disappointed that the Amsterdam Assembly did no more than to sanction the appointment of a secretary for evangelism who is to work in the general secretariat. I was not disappointed. For several reasons I was relieved that the World Council had decided to move slowly and not to commit itself to the establishment of a department until we saw more clearly what, if anything, such a department could do.

The very title, Department of Evangelism, may carry with it the misleading suggestion that evangelism is a departmental affair. It is not. It is the quickening lifeblood, without which church operations of every kind are lifeless, and possibly moldering, corpses. Then again there is a danger that, when people have established a department, they may think that they can pass on their responsibilities to that department and so be absolved themselves from further effort.

What in fact can the World Council of Churches do in the evangelistic field? It is debarred by its constitution from initiating evangelistic enterprises on its own responsibility. It is equally debarred from telling the churches what they ought to do. Its possible sphere of usefulness is limited. However, that is not to say that it is unimportant. It seems to me that the World Council can do four things.

First, it can keep constantly before the churches the primary obligation of world evangelization. The central fact in the contemporary Christian situation is that half the people now living in the world have never heard the name of Christ, or at least have never heard it in a context that gives it religious significance for them. It is in the light of this fact that all our ecclesiastical strategies have to be judged. It is in this perspective that the ecumenical movement must live.

The last great advance of the Christian churches was carried through under the impulsion of the slogan, "The evangelization of the world in this generation." For a variety of reasons, good and bad, that slogan no longer rings bells in the minds of our contemporaries. It cannot be revived. But from the moment at which that slogan, and with it the large and heroic ideas to which it was intended to give expression, was abandoned, things began to go seriously wrong with the churches, with the missionary enterprise and with the ecumenical movement.

I do not know how these ideas should be re-expressed today. I do know that it will go very ill with us unless we can recover for our younger contemporaries the vision, the

passion and the sense of urgency that inspired the generation of my parents. The World Council may serve a useful purpose if it acts as a spur or a gadfly, reminding the churches ceaselessly of the dereliction of duty of which each, without any single exception, has been guilty.

Evangelism Needs Evaluation

Second, the World Council can greatly help the churches if it is able to establish some technique for the critical evaluation of evangelistic effort and its results. Here at Geneva, we receive vast masses of material dealing with the evangelistic enterprises of many churches. Nothing is more difficult than to assess the real and lasting value of such enterprises, except that it is possible to say with some confidence that not all of them together have availed to stay the increasing secularization and disintegration of the older churches.

Those who write about evangelistic work are usually those who have also taken part in it. They write enthusiastically, and with a pardonable pride in the success of what are often sincere and humble attempts to promote the glory of God. A dispassionate postmortem by sympathetic but not personally interested people may give a rather different picture of what has really happened. Let us consider one or two instances.

We have received most encouraging reports of the achievements of "neighborhood evangelism," or evangelism by visitation. Many thousands of members have been added to the American churches. But searching investigation cannot but ask such questions as the following: (1) How far was the response the natural response of lonely people—and far too many people in our modern world are lonely—to a spontaneous offer of friendship? (2) How far did the response involve no more than integration into a going social concern? (3) How far was the response concerned with personal allegiance to Jesus Christ as a living Savior? (4) How far has the response worked itself out in that radical reconstruction of personal, social and race relationships that follows from any vital contact with Jesus Christ as Lord? I do not know the answer to these questions; I am sure that such questions must be ruthlessly asked.

Testing a Preaching Mission

Or consider again the recent mission in New York. Everyone regards it as a miracle that the Cathedral of St. John the Divine could be packed night after night by 10,000 people, listening to a simple and moving presentation of the gospel. I agree. But I would like to know: (1) How many of those 10,000 were good church people who had come to support the mission? (2) How many of them were moderate church people who thought they might get some help from it? (3) How many of them were nominal Christians who for the first time in their lives came in touch with vital Christianity? (4) How many of them were lapsed Christians who came to be restored? (5) How many of them were "unchurched" people who came for the first time to be brought into contact with the living gospel?

These questions have to be asked, since the evidence, insofar as it is available from other centers, suggests that of those who attend such mass Christian rallies 90 per cent are already more or less closely attached to some place of worship, and only 10 per cent belong to that immense class of outsiders which the church is at present especially concerned to reach. I am not suggesting for a moment that there is no value in a mission which in the main touches churchgoers of various kinds, but we have to be on our guard against imagining that the effects of such a mission are different from what in fact they are.

Dealing with a Changed World

Third, the World Council is likely to find it necessary to institute research into some of the problems of evangelism in the changed situation of the contemporary world. So far, the church has had to operate in the main in three fairly clearly defined areas—the quasi-Christian world of the West, the ancient stable societies of Asia, and the primitive societies of Africa and the Pacific. Now a completely new situation is arising. Whether we like it or not, a new type of society is coming into existence over vast areas of the world's surface. The old sociological pattern is disappearing. New structures and new stratifications are taking its place.

What is the church to say or do? It must proclaim the old message, but in what new accents is this message to be couched? And may there not be involved a challenge to the whole ordering of the church's life? The church is not simply a religious society; it is also a social and economic organization. Into what type of church are the converts of the future to be brought? The answer may be that no radical change of church organization is needed. At least the question must be asked, and in a world where so many established things are being challenged, the answer must not be taken for granted.

Fourth, I hope that the World Council may in course of time be able to establish a reliable service of information on evangelistic effort and enterprise. Methods which have proved successful in one country cannot, as a rule, be simply transplanted into another. Adaptation to local conditions is always needed. Yet many ministers and others, burdened with the sense of need for aggressive evangelization and with uncertainty as to how to proceed, might find their perplexities greatly lessened by the opportunity to study the attempts, the mistakes and the achievements of their fellows in other countries and other spheres.

Exchanging Reports of New Methods

It is not a matter of conjectures, it is a matter of fact, that the dissemination of sound information has been able in certain cases to change the whole evangelistic orientation and policy of a mission or a church. Bishop J. Waskom Pickett, after the publication of his classic *Christian Mass Movements in India,* was asked by a number of areas and missions in India to make surveys of existing work and methods. Several missions changed their approach in accordance with his ideas and suggestions, and were almost overwhelmed by the new success granted to them. What can be done in Asia may prove to be not impossible in Europe and America also.

The World Council has already made a start in sending out quarry articles on evangelism to those who desire to receive them. It has to be admitted that this is only a beginning, and that what has so far been produced bears

the marks of a secretariat that is still somewhat amateurishly feeling its way. But at this point it is appropriate to point out that the World Council can work only on the principle of two-way traffic; in the last resort it can feed out to the churches only what it has received from the churches.

We cannot produce first-rate material on evangelism unless the churches themselves are solicitous to send us full and reliable information of everything that they have been doing in the field of evangelism, of their failures as well as of their successes. What we cannot use is fanciful propaganda. But anything that is true, factual and concrete goes into our mill. It may disappear in the general process of assimilation, but it makes its contribution toward assuring that the evangelistic outlook of the World Council is realistic and genuinely ecumenical.

The Future of the Church in China

By Robbins Strong

TO THINK about the future of the church in a changing China it is first necessary to try to understand what is taking place there. This is not easy. Correspondents find difficulty even in recording the daily scene as hopes soar or are dashed with each new rumor. With these daily ups and downs we are not immediately concerned, although the effect they have on individual plans and thinking is great. Here we are trying to understand the basic direction of social change rather than the froth of political maneuvering.

There are two main ways of looking at the China situation. One is to regard the present civil war as just another in the series of war-lord struggles which have kept China in turmoil for the last thirty-five years. This is the attitude affected by the "old China hands" who feel they can ride this one out as they have ridden them out in the past and then go back to "business as usual," whether that business be commerce or religion. Such an attitude is part wishful thinking and part blindness to the nature of the world in which we now live. It fails to understand the movements of history.

Part of the East-West Struggle?

The other attitude regards the Chinese civil war not as a civil war but as one battle in the world war between East and West, that is, between the U.S.A. and the U.S.S.R. This sees the Chinese Communists as puppets of Moscow and regards the civil war as a thrust of Moscow against the American sphere of interest, ultimately endangering the United States itself. The concomitant of this view is that the Chinese central government is only a "front" for the U.S.A., and the support it has received just an attempt to push back the influence of the U.S.S.R. This is the same as saying that the attitude of the U.S.A. toward Mao Tse-tung is *mutatis mutandis* that of the U.S.S.R. toward Chiang Kai-shek. Most Americans refuse to admit this, feeling self-righteously that the United States is above using other nations for the furtherance of its own interests.

An attitude which regards China as a pawn of international politics and hence as just an arena for the practice of American foreign policy oversimplifies and falsifies the situation. Great as are the international implications in the civil war, it is primarily a civil war, or more accurately the continuation of a basic revolution. The fighting, which naturally makes the headlines, is of secondary importance. More important is the struggle for the souls of men and the attempt to find an ideological basis on which China can move into the industrial world of the 20th century.

Communist success is not just the result of military power. To a very real degree the Communists have inherited the task of revolution begun by the Kuomintang. When at the turn of the century China came belatedly out of its past into the stream of world affairs the Kuomintang wore the mantle of revolution. Democracy, freedom, social idealism, constitutional government, land reform, nationalism and progress were some of the ideals for which it stood and with which it captured the enthusiasm of a new Young China. These ideals have not been realized and the idealists are disappointed and tired.

Why the Kuomintang Failed

Nor should we perhaps overly blame the Kuomintang for this failure. They were faced with a nigh impossible task in the mass and conservatism of Chinese life. Ere they were well under way Japanese aggression added to the difficulties. Then followed the natural ossification of any organization that is too long in power without effective opposition. The central government rode out the war years feeling that the unanimous opposition to Japan, channeled largely through the central government, was a real expression of loyalty to the Kuomintang. The confused aftermath of the war, which has affected other nations besides China, has proved otherwise.

Although dissatisfaction with the central government developed in west China before V-J Day, the masses in Japanese-occupied China still looked to Chiang almost as to a savior. Had the central government been able to meet the situation creatively and fulfill the legitimate hopes and ideals of Chinese in all walks of life, the Communist revolt would have been short-lived. For about three months the central government had a golden opportunity. But this was soon killed by the actions of the "take-over" officials who quickly became known as the "take-in" officials. The masses began to feel there was no hope in the Kuomintang; from then on the promises of the Communists found a ready ear.

There is an even more basic reason why the Kuomintang was unable to fulfill its early ideals. It is an illustration of the fact that ethics and social ideals not grounded on a sound theology soon wane and lose their

drive. With the overthrow of the Ch'ing dynasty the social ideals and dreams which captured the youth of China were borrowed from the West. Democracy, freedom and social idealism are heady concepts, based in the West on a long Christian tradition. They require certain basic assumptions and traditions which are not built overnight. To attempt to impose them on a non-existent tradition is like putting frosting on an imaginary cake.

Christianity Helped Make Crisis

The Christian church has a share in the responsibility for spreading this social idealism. Many of the leaders of republican China received their training in Christian schools. Much of the announced program of the last thirty years showed Christian influence. But for much of it China was not ready, since the basic ideological thought patterns were lacking. It was similar to the attempt to build a League of Nations in a world still thinking in terms of national sovereignty, and there are parallels in the failures of the two attempts.

But if China has not had the Christian tradition and basis on which to build a democratic way of life, neither has it had any other basis on which to live in the modern world. Traditional Confucian thought patterns, although they still have a great hold on the daily life of the masses, are not sufficient ground on which to build a modern nation. Social idealism still remains, but it is a weary liberalism fast losing hope.

American aid to China, with its support of a government that has lost its sense of mission and has grown static with age, has certainly not captured this bewildered social idealism. We are not sufficiently clear in our own minds as to what we are positively for to be able to package it for export. Dollars are not enough. Loyalty to Santa Claus is soon outgrown and does not provide a lasting philosophy of life. The Communists know how to capitalize this opportunity. Catching hold of a vague social idealism and giving it an ideological basis that rings with conviction and zeal is an old story for them.

It must not be thought that Chinese of liberal tendencies fall for the party line, hook, sinker and all. They are aware of the dangers ahead. But part of the Communist success is due to weariness and lack of any real alternative. To many, Communism appears the only available means of furthering some of the basic reforms China needs in order to move out of the Middle Ages. Whether these people will be disappointed only time can tell.

Chinese Communism the Real Thing

China seems to be in the midst of a continuing revolution, long since overdue. It is going to be rough and cruel, as revolutions tend to be. But it comes with the force of a near-inevitability, for whether we like it or not the Communists are, in the China of today, the only political force with an ideology and a program, and sufficient drive, energy and spirit to put it into effect. If China is to pull herself together as a nation it will be under Communist domination.

The fact that Communism comes to China with the force of near-inevitability and that it wears the mantle of social progress should not hide the fact that it is Communism. This is not merely an agrarian reform movement. Although it has Chinese overtones both in theory and in practice, it is still Communism. In some circles the mere thought of Communism is enough to make people hysterical or begin to think in iron-curtain terms. Such thinking may have its place in the political world, but if we resort to it in our Christian strategy let us remember that we are thereby fencing ourselves in rather than being fenced out.

Communism comes to the church in China, and in the rest of the world, as a judgment. It is not a judgment on the eternal validity of the church nor on the truth of its gospel, for here no pragmatic intra-historical criterion is of any use. But it is a judgment on the present vitality of Christian life in China and the extent to which it has been able to express itself locally and find roots. It is also a judgment on the extent to which the church has been true to its own inner nature. Where its energy has been expended in valid but circumferential work, this will now stand revealed.

It is as yet too early to say how the church will fare as it runs into conflict with a Communist society in China. Indeed, one can never tell in advance just what will happen in the life of the church, for to do so would be to make captive the Holy Spirit. Another variable in the situation, much as the Communists would hate to admit it from their theoretical point of view, is the attitude which Communism itself will take. Yet it may be helpful to survey certain phases of church activity.

What Future for Church Schools?

The church has probably had its greatest influence in the field of education. Here too is the field in which the church will face one of its greatest difficulties. One of the big problems of a revolution is the re-education of the population. With adults it is often difficult to do much, but children are a different matter. The desire of the state for complete control of education, especially in the most formative years, is understandable and not limited to Communist societies. To date Communist policy has been to encourage schools to stay open under Christian auspices. This is due partly to a shortage of schools and partly to a desire not to antagonize too soon a considerable portion of the populace.

It is not expected that this honeymoon will last, but that sooner or later by gradual methods the control of policy in the schools will pass out of the church's hands. One line of attack is through financial pressure; another is the assigning of "advisers" to the schools. Student self-government is supported to an extent that makes the exercise of administrative control by the faculty or principal practically impossible. How long schools will feel they can carry on and still maintain their distinctive Christian character in face of increasing pressure is doubtful.

At any rate, the educational work of the church faces some serious heart-searching. And it will be a good thing. There has been much doubt of late as to whether the amount of money spent on education has produced commensurate results in the building of the Christian church. Certainly the Christian middle schools and colleges have not in recent years produced the leadership which the church so badly needs. Nor have they been integrated in the life of the church and become so thoroughly part of the Christian community that the necessary support has

been forthcoming from it. It is not likely that under Communist control the schools will be recruiting grounds for Christian leadership. They will be fortunate if they can keep up their standards of secular education with Christian overtones.

Medical and Evangelistic Work

The possibility of continuing Christian medical work is fair. It makes the kind of contribution to society which Communism well understands and does not affect the ideology of people in the way that education does. There will be difficulties in maintaining medical standards and morale and an even greater financial problem.

But what about evangelistic work? This is the basic work of the church; without it the two types of work mentioned above as well as the other ancillary works of the church will not long remain. Unless the gospel can be preached and believers gathered into a church neither the financial basis nor the spiritual drive will be forthcoming for the necessary advance in the field of social action. It may be possible to curb large-scale meetings but it is difficult to prevent good news from passing from person to person. The rationale of evangelism is such that persecution often makes it grow. Whether this is true or not depends on the life, vitality and "togetherness" of the Christian community.

What are the chances in China? They will vary from place to place. All too often Protestant strategy has resulted in the conversion of one or two people in a village here and a few more in a village there. There are entirely too many Christians cut off from vital contact with a Christian community. This is as true in the large cities as in rural areas and shows a basic lack of appreciation for the church. Chinese Christianity as yet hardly understands the church's nature, function or necessity. In the days ahead it will be difficult for these isolated Christians to maintain themselves. This will not be apostasy but a slow synthesis with Chinese life. China with a strong humanist basis is very eclectic and such tendencies are not absent in Chinese Christians.

What Will Happen to the Churches?

Where Christian groups are strong enough to be a real influence on the community in which they live or big enough to form communities sufficient unto themselves, there Christianity will be able to continue in spite of social or political pressure. Just what the structure and organization of these Christian communities will be is hard to say. As yet we have been pitifully weak in developing strong self-supporting Christian communities. When one of the largest churches in Peiping with over seventy years of history has difficulty finding a suitable pastor and has to depend in part on mission funds for his support, there is something wrong with the whole setup. It is rightly argued that these are unusual times, full of economic uncertainty, but there are even harder times ahead.

It seems certain that as Communist control becomes stronger and more entrenched, church activities dependent on funds from abroad will be increasingly suspect. The Communists understand well how great are the tentacles of power that stretch out from mission drafts which are theoretically turned over to an autonomous church body for allocation and use. Eventually foreign funds will have to stop or decrease to a very minute percentage of the total budget. The sooner this is realized and steps are taken to find a local basis of support, the better equipped will the church be to meet the dark days ahead.

It may very well be that the church will have to go underground. Just what this means in China is not known, nor is it clear how foreign missionaries can do so. Church workers will have to be workers in other realms of life which give them a livelihood and an opportunity to move around among church members. Ecclesiastical responsibility will have to be widely based and at the same time concentrated in the hands of a few. Representative organization with committee meetings and all the trappings of democratic church life will be difficult. Effective large-scale social action programs under direct church control and for which the church gets the credit will be impossible. The church will have to learn to function without visible organization but with a very real invisible organization. The church will have to be filled with the Holy Spirit and guided by it rather than through the medium of bishops and secretaries. It will take patience in order to work slowly from within while it invisibly permeates the structure of society.

Outlook for the Missionaries

Missionaries will be called on to face a new situation. Besides the old problems of understanding a different culture and language there will be new ones. One is the problem of economic adaptation. Missionaries have talked much about living close to the people and have often wished that they could live on an economic scale more commensurate with that of their Chinese co-workers, but except in a few cases little has been done. Missionaries still carry with them many of the economic standards of the land of their birth. This is partly due to traditions and residences handed down from missionary predecessors and partly to the needs of family life for non-celibate Protestants.

Under Communism life will become much more simple economically. In a society where large possessions are suspect and in which there is a continuous leveling-down process, a high standard of living not only becomes embarrassing to the sensitive soul but a menace to usefulness. Manual labor will become the rule rather than the exception. Missionaries will do for themselves rather than be done for. Eventually there may arise the problem of missionaries having to adopt a trade that contributes to society in the sense that this is understood by Communists.

American Missionaries Handicapped

Perhaps an even greater problem will be that of political adaptation, particularly for American missionaries to whom the words "Communism" or "state control" bring an immediate negative reaction. Europeans who have lived in the "resistance movement" in occupied countries will be better equipped to follow the ambiguous and devious moral turnings necessary to work in the new situation. Missionaries will need to be politically conscious and yet refrain from political action. They will need to know that they are not always judged as individuals but on the basis of the group to which they belong. They will need to remember

that they cannot divorce themselves from the group into which they were born and that they bear the sins of this policy whether they agree with it or not.

In one sense the key to the church's future lies in the number of ministerial recruits and the quality of their training. The church has not been producing leadership fast enough to meet its own needs. During the war with Japan the number of new recruits was very small. Thus the situation today is that any pastor under fifty is considered a young man, and there are very few "young" pastors. The problem will not be easier under Communist control, where theological education will be among the first to feel the pressure of adversity. The position now is desperate; twenty years hence it may very well be worse. It may be necessary to think in terms of establishing a theological seminary outside China to which likely candidates can make their way and from which they can be smuggled back into the fight the church will have to face.

Another Abortive Attempt?

What then of the future of the church in China? Has this been another abortive attempt of Christianity to establish itself? We need to remember that in the T'ang dynasty Christianity was established for several hundred years and died out, that in the Mongol dynasty there was a second abortive attempt, and that if the great Catholic attempt in the Ming dynasty was not abortive it was certainly an "arrested" attempt (to use Toynbee's phrase). There are times when the church has apparently established itself and then died out. Is this one of them? There are several possibilities.

If war breaks out between the U.S.S.R. and the U.S.A. then the situation in China becomes part of the whole world picture. The future of the church in China will be closely bound up with the future of the church the world around. This is not the place to discuss that, but China will be just a particular incident in a general situation.

Not Like Church in Russia

If World War III does not come and the present tension of two worlds continues, then the church in China will fall behind the political iron curtain. It will be isolated and contacts with the West will be made difficult and curtailed as time goes on. It will fall into much the same relation vis-à-vis the churches of the West as the churches of eastern Europe within the Russian orbit. There is, however, this difference. Christianity in eastern Europe is deeply rooted in the life, history and culture of the people. The tenacity of the Christian church in Russia through thirty difficult years is witness to that. But the same is not true in China. Christianity is not deeply rooted in the life, history and culture of China and has depended heavily on missionary money to keep going. Those close to the church are aware of the setback that took place under the brief occupation of a Japanese regime that was not anti-Christian. Thus the future of the church in China if isolation is prolonged is serious and dangerous. Christianity is able to maintain itself for the present, but thirty years from now, when the present leadership is gone, the situation may be otherwise.

The situation, although desperate, is not without hope. One facet of this hope is the tremendous opportunity now before Christianity. Morally and spiritually, China is bankrupt and faced with an ideological vacuum. Communism must now cope with the problem of concretion, of making good on its promises. Whether it can do so remains to be seen, for the difficulties it faces are great. Should it fail the resultant moral and ideological vacuum will be that much the greater. If during these years of experiment Christianity can quietly lay its foundations it may be able to call the turn of the future.

Individuals Strong in Faith

Christianity, although not rooted in the culture of the country, is deeply rooted in the lives of many individuals. They are strong in faith if not in theology. They are tenacious, patient, ordinary, humble men and women of the kind who "gossip" about their faith. Through their courageous and quiet loyalty people are won, as in the first centuries. It will be hard to root these people out. Their witness will not be spectacular but it will be steady and it will be made in their daily callings. Through such a process, which by its very nature cannot be organized, there will be a sort of "lay succession" until the time comes when an active organization can once more carry on in the open.

VERSE

The Cross

STRIPPED is the tree, barren of leaf and flower,
Axed at the root and planted on a hill.
Around its foot no woodland creatures cower,
No birds come haunting this abode of ill.

But only a tree stripped of its green dress
Could know the miracle this tree has known—
Bear a great heart upon its helplessness,
A blossom beautiful but not its own.
And voices, not of birds, in wonder sing
Their white hosannas in a misplaced spring.

EDITH LOVEJOY PIERCE.

The Woman of Samaria

AND where you were you are not any more,
Who sat beside this well and spoke to me
Of living water that no hand could pour,
And then went on your way to Galilee.
What was that stream of which you strangely told?
I cannot find it here, nor is it drawn
From any spring, however clear and cold;
My thirst that it should quench is never gone.

I bring my pitcher to the well each day;
The water spatters on the sun-parched stone;
And kneeling I can still recall the way
The blue and blazing sky beat down and shone
On grass grown green so suddenly where you stood,
And took the cup I gave, and found it good.

SARA KING CARLETON.

BOOKS

Beautiful Dynamite

CREED OR CHAOS? *By Dorothy L. Sayers. Harcourt, $2.00.*

MISS SAYERS and T. S. Eliot are frequently mentioned together as representative British intellectuals (though Eliot was born in Missouri) who have turned seriously to religion in a dogmatic and priestly form. Add to these the Roman Catholic Christopher Dawson and C. S. Lewis of "Screwtape" fame, and you have what is sometimes called a "trend." These four have their large and admiring audiences. All four are masters of their respective styles, and these styles are widely different: Miss Sayers and Mr. Lewis, the bright, gay and whimsical, with well timed alternations of the plain common-sense appeal with the air that no position at variance with the one then being expounded could for a moment be regarded as tenable by any sane person; Mr. Eliot, the elevated, esthetic, intricate and inscrutable, which at once flatters the reader by the assumption that the unintelligible will be quite clear to his superior mind and intimidates him by the suggestion that any other view of the world than the author's is very low indeed; Mr. Dawson, the pose of the statesman, historian and philosopher, arguing that the only way to an orderly and peaceful society in our time is by a return to submission to the authority of the Roman Catholic Church.

The present volume contains seven essays and addresses in which Miss Sayers' excellences of wit and style enable her to skate over what seems, to this reader, to be some very thin theological ice. The thesis of the address which gives title to the volume runs through the whole. There must be either a dogmatic creed universally accepted or social chaos. By creed, she means *Creed*—the orthodox historic formularies of the church. The argument runs thus: there can be no good society which is not a Christian society; there can be no Christian society without Christ; there can be no Christ without the Nicene and Chalcedonian definition. (The last point cannot be documented by a brief quotation, but the implication is clear.)

The essential features of a creed are dogmatic content and authoritative recognition by the (or a) church. The opposite of orthodox and established dogma is heresy. The church's dogmas, says Miss Sayers, were "hammered out under pressure of urgent practical necessity to provide an answer to heresy"; and "heresy is largely the expression of opinion of the untutored average man." Few students of the history of dogma would be willing to underwrite the view that the great "heresies" have been the work of amateurs. The great orthodox dogmas were indeed "hammered out" in the struggle against other opinions, and the struggle often had important political implications; and those dogmas triumphed by hammering down the heretics, by force and arms more than by argument. Augustine, it will be remembered, reported that the "Catholic Church" got nowhere in its fight against the Donatists so long as it relied on argument, but when it called in the police, all was soon sweetness and light.

Well, one way or another, orthodoxy prevailed. For more than a thousand years Christendom had its dogmas, the very same ones that Miss Sayer now regards as the key to social health and peace, and it also had far more effective means for compelling acceptance of them than it is likely ever to have again. And look what came of it! It might seem that the world needs something different or something more. The point is not that these dogmas were not true. It is that universal acceptance of any set of dogmas comes only by compulsion, that compulsion invites revolt, and that revolt is the antithesis of peace and order, which are the things we are supposed to be trying to attain by fleeing from chaos to creed.

The ecumenical movement itself faces the danger of being wrecked on the rocks of dogma. It is not a very imminent danger just now. All that is needed to make it highly threatening is for enough of those who are in it to begin to work out and apply the implications of Miss Sayers' pat alternative, "creed or chaos." She brings to her argument the peculiar fascination that always accompanies the championing of an old and irrational idea in a sophisticated style. She puts a very attractive wrapper around a highly explosive package.

W. E. GARRISON.

Challenge *to* Schweitzer

THE CHALLENGE OF SCHWEITZER. *By J. Middleton Murry. Jason Press, London.*

THE KEY SENTENCE in the theme and spirit of this book is this: "It is not Schweitzer's life at which I cavil—far from it—but his philosophy: and it is important to me, if only as *advocatus diaboli*, to assert that his life, which I unfeignedly admire, should not be used as support for his philosophy, which I do not." The spate of books by and about Schweitzer have made this book necessary and desirable. It will start controversy; it will not end it.

Murry's criticisms of Schweitzer center around certain paradoxes to be found in his various books. The earliest of these paradoxes and the most determinative for the life and thought of Schweitzer is found in *The Quest of the Historical Jesus* (p. 401), which may be summarized as follows: Follow the *unknown* Jesus in order that he may be *known*. Murry contends that later works of Schweitzer make Jesus still more unknown. "He has, indeed, entirely disappeared" (p. 6). What takes his place is an ethic based on "reverence for life." Moreover, this ethic is said to be religion. And since this ethic is a necessity of thought, "the mediation of this ethic by Jesus is unessential and unnecessary."

A second paradox simultaneously bases his ethic on the "meaninglessness of history" and recommends it as the "consummation of history" (p. 20).

A third paradox is found in Schweitzer's refusing to make any ethical distinction between the various forms of society, while at the same time recognizing that his own work depends on a well ordered and free society.

In Chapter IV, Murry contrasts John Keats' and Schweitzer's dealing with the problem of the ethical man living in this present world. Keats' theory that the world is a school of virtue—a "vale of soul-making," as he put it—is preferred: "It seems to be a good deal truer to the reality, both to human history and individual experience, than Schweitzer's exaggerated dualism: his absolute opposition of the world (which is as cosmos unknowable, as nature incomprehensible, and as life a conflict of wills-to-live) and the ethical will of man" (p. 43).

In Chapter VI Murry makes an impassioned philosophic plea for modern man to maintain faith in the superior ethical value of the free society, the concept and partial fulfillment of which have appeared in the historical process. Paradox at this point is serious "in the present crisis of civilization."

Those who are expert in Schweitzer's philosophy will be compelled to come to grips with Murry's criticisms. *The Challenge of Schweitzer* makes a valuable contribution to liberal religion and will help to move Christian thought away from the distressing modern habit of thinking and speaking in paradox. R. E. GILMORE.

Books in Brief

THE FINANCES OF A CHURCH. *By Robert Cashman. Harper, $2.00.* The author has for more than 25 years been business manager of Chicago Theological Seminary and has been studying and teaching the business management of churches. Here he considers all phases of church finance—budgets, campaigns, accounting, risks and losses, debts, pensions, endowments—and the functions of trustees, women's organizations and other groups in relation to a church's solvency and property. What is not less important, he brings all these highly practical matters into close connection with the spiritual life of the church. How a church gets and spends its money is determined partly, of course, by such practical and prudential considerations as would apply to many other kinds of enterprise, but more fundamentally by what a church uniquely *is* and what it exists for. Those who have this volume and Cashman's earlier one, *The Business Admini-*

tration of a Church, will have a pretty complete library on this aspect of the church.

RUMANIA UNDER THE SOVIET YOKE. *By Reuben H. Markham. Meador Pub. Co., Boston, $4.00.* There is no better informed or more responsible writer on Balkan affairs than Mr. Markham. He was a European correspondent for the *Christian Science Monitor* for 20 years, and for The Christian Century for a shorter period, and during the war he served as deputy director of the Office of War Information. He knows the people, the languages, the history and (so far as anyone can) the present conditions in the Balkan states. In the 600 pages of this volume he surveys Rumania before and during the Hitler regime and recites in detail the course of events since the beginning of Soviet domination. It is an ugly and ominous picture but, there is every reason to believe, a true one. For a slight indication of what the "Soviet yoke" means to religion, see Mr. Markham's article on the liquidation of the Rumanian Uniat Church, in The Christian Century of March 16.

CHILDREN'S STORIES TO READ OR TELL. *Compiled by Alice Isabel Hazeltine. Abingdon-Cokesbury, $2.50.* "For pleasure and understanding" is the rest of the title. It fits. They are stories with meaning, not odiously moralistic, pleasant to read. Children will like them. W.E.G.

CORRESPONDENCE

Cleveland

SIR: An attendant at the Cleveland meeting of the Federal Council on world order, I heartily concur in your estimate that it was largely a strike-out. Perhaps it was for such reasons as these:

1. It was too obviously a front for American power policy.

2. It was more concerned with containing communism than with meeting the needs of broken economies and a hungry world.

3. It did not sufficiently emphasize the constructive uses of moral force within the church's possession.

4. It feared to contend for human liberty on every front, and after many delegates thought the meeting was concluded took action to refer its references to Hungary, Bulgaria and Spain to the executive committee.

5. It let itself be taken for a ride by the press on the matter of collaboration with the Vatican, without specifying the conditions of such coordinate efforts to defend human liberty.

6. It did not with sufficient authenticity raise a voice of effective Christian protest against the forces of destruction in our own land as well as across the sea.

One could wish the convention could be cut to one-third in size, reconvened and its statements cut to about one-tenth their mimeographed length. The trumpet must yet give a certain sound.

ALFRED W. SWAN.
First Congregational Church,
Madison, Wis.

SIR: Your editorial, "Cleveland Strikes Out," is a real commentary on the tragic plight of present-day American Protestantism. Strange how we "build the tombs of the prophets" of old, then imprison or execute those of our own generation.

Shandon, Ohio. CARL J. LANDES.

SIR: Your exposition of the attitudes and ideas that came to expression at the Cleveland conference leads to a question: How *could* all this actually happen? A part of the answer is that Cleveland exhibits the mature form of a religio-political germ that made its existence manifest on Oct. 11, 1946, when the executive committee of the Federal Council of Churches adopted a statement on Soviet-American relations. Though the statement was gentlemanly in tone, it took a view of American virtue and Soviet lack of virtue that could not possibly soften the harshness, nor reduce the peril, of the already existing antagonism between the two countries. The document did not indicate how the Golden Rule can be applied in tense international relations; it did not derive its suggested policy—a policy for Christians—from anything distinctively Christian. In short, it presented a kind of international morality that is fundamentally political rather than religious. The action of the Federal Council in 1946 was prompted by a report from its commission on a just and durable peace, of which John Foster Dulles was chairman—a statesman who seems to have been as persuasive in 1949 as he was in 1946.

Claremont, Calif. GEORGE A. COE.

SIR: Your editorial on the "herd-minded," frightened Cleveland conference was superb. As an astounded participant, I would add only one item to your comments. It seemed to some of us that the principal figures at Cleveland had one additional negative objective: to prevent a clear call to federal world government.

Unitarian Church, HOMER A. JACK.
Evanston, Ill.

SIR: I cannot refrain from expressing appreciation of your forthright editorial on the Cleveland conference. What a deep descent from the Delaware conference in which those who attended determined to lead the church into a support of war were completely defeated. Now a conference of Christian leaders seems to say nothing very different from what would be said by politicians, business representatives, generals, the American Legion. Their terminology is different, but not their ideas.

URBAN L. OGDEN.
Cleveland Heights Church,
Buffalo, N. Y.

SIR: I have just read "Cleveland Strikes Out." "Cleveland Fouled Out" would seem to me even more aptly to express what happened. I came away from the four-day round of sophistic discussions with a deep hurt in my heart. Always there was evident much more anxiety to be on the side of the American politicians than to be on God's side. God pity and pardon and strengthen us who call ourselves his followers!

J. W. HAYWOOD.
Commission on World Peace,
Methodist Church.

Mr. Dulles Comments

SIR: There is a good deal in your March 23 editorial about the Cleveland conference with which I would disagree. Having regard to the specific and limited purpose for which the conference was called, however, that would be a matter of opinion. There is, however, a point of fact I would call to your attention, which is that you are incorrect in saying that I opposed Dr. Tittle's resolution on Indonesia. I did not oppose it in any way and he will confirm that fact.

New York, N.Y. JOHN FOSTER DULLES.

[Cleveland first acted in favor of unilateral economic sanctions against the Netherlands if it did not obey United Nations directives concerning Indonesia. Later the matter was brought up for reconsideration. During the second debate, Mr. Dulles took the floor three times. It was my impression, gained from notes taken during the discussion, that Mr. Dulles' third comment was opposed to the motion as amended by Dr. Tittle, which finally carried. I am glad to have Mr. Dulles say I was mistaken, and regret any embarrassment our report may have caused him. Let me point out, however, that this indicates that Mr. Dulles was sustained by the conference in every one of the main positions which he took during the meeting.—H. E. F.]

Relax, Simeon!

SIR: Simeon Stylites scornfully gave the *coup de grâce* on March 9 to relaxation. The truth is relaxation releases real power. It should not be an evasion of responsibility but a sensible approach to great tasks. The athlete who can relax is the athlete who excels. When Jesus faced the high priest and Pilate, he did not become

hysterical, rend his garments and break down with ulcers. He was poised and relaxed. The reason many of us enjoy the preaching of Brother Stylites is because he is so exasperatingly relaxed as he delivers himself. Those who relax automatically will do well not to look down their noses at those of us who have to cultivate relaxation as carefully as we cultivate our devotional life.

Peace, it's wonderful!

J. Carlton Babbs.

Westwood Methodist Church,
Cincinnati, Ohio.

Approval

SIR: The contributions of Simeon Stylites are the best addition to The Christian Century that has been made in a long time.

Barton, Vt. Theodore H. Gregg.

For Vatican Conference

SIR: I read with much interest the news item concerning the plan of a number of top-ranking Protestant leaders to take up the matter of religious liberty with the Vatican and thus present to the whole world a united Christian front on these basic principles.

It struck me as a constructive and timely measure that ought to achieve splendid results, and I hope sincerely that the plan is realized. With both Protestant and Catholic leaders being convicted on trumped-up charges of an exceedingly doubtful character, it would seem to be a stroke of far-visioned strategy to mobilize the conscience of the whole Christian world in defense of religious freedom. John A. O'Brien.

University of Notre Dame,
Notre Dame, Ind.

Israel

SIR: Your editorial, "Israel and Zionism," in the March 16 issue is full of the same half-truths, misinformation and misinterpretations which have characterized your treatment of the whole problem of Israel, Zionism and so-called "Jewish nationalism" in general. Since the editorial was written in good faith, it deserves a reply in the same vein.

The 26 parties contending in the elections shrink considerably when you realize that four parties garnered over 95 per cent of the votes cast! It's not fair to evaluate a splinter group of perhaps a hundred people as a true political party. When one realizes that the population of Israel stems from every country on the globe and represents every possible shade of political opinion it is to be expected that there would be a great deal of diversity in the expression of these differences.

In your criticism of the lack of "religion" among the young people in Israel, you evidence adherence to a classic or orthodox conception of what constitutes true religion. It is not in keeping with your otherwise progressive attitude toward the same subject when it is primarily the Christian religion which is dealt with. Undoubtedly there is a great deal of antipathy toward ritualism and formalism in religion. What these young people are in the process of developing in Israel is a conception of religion which will make it a dynamic force in their lives, not some mystical haven of obscurantism. They take as their text the words of Amos, "Hate the evil and love the good, and establish justice in the gate."

The intensive nationalism which is now prevalent in Israel is the result of the cold, unfeeling and utterly conscienceless treatment of the Jew by the overwhelming majority of his "Christian" neighbors throughout the world. This chauvinism was not of their own choosing; it was forced upon them. As Israel gains acceptance among the nations of the world, as it emerges from the state of transitional emergency in which it finds itself at the moment, so will its fierce nationalistic spirit be channelized into constructive endeavor.

We who have watched the emergence of Israel from a dream into a reality, we who have, in varying degrees, contributed in some small way toward the creation of this reality, are not afraid of its development. Israel will be not only a home for any Jew who wishes to settle there but it will also be the leaven which will cause the spirit of justice, equality and humanitarianism to rise once more from its sacred soil and spread throughout the world, which needs it now more than ever before.

Louis M. Youngerman.

Congregation Rodeph Shalom,
Philadelphia, Pa.

Symbolic Act

SIR: We wish to commend you for your editorial concerning Craig Wilder, our fellow seminary student, who refuses to register for the draft because he feels that his Christian conscience will not allow him to have any part in the military. He holds that registration is the keystone of the Selective Service system, and quotes a federal judge to that effect.

While all of us do not feel called to take the same stand that Craig Wilder has taken we do think that it is a significant Christian witness which should be made. We all stand firmly against militarism and its encroachment on American life. The action of our friend dramatically points up this evil. John M. Mecartney

(and nine others).

Garrett Biblical Institute,
Evanston, Ill.

Unfortunate Omission

SIR: It was clearly impossible for those who devised the "One Great Hour" broadcast to cover more than a fraction of the relief work of the churches in Europe and Asia. It is regrettable, nevertheless, that no mention was made of the self-help activities of the indigenous churches, particularly in Europe. The impression left upon most listeners would be that nothing is being done by Christians in Austria or Germany, apart from being passive recipients of help from abroad.

This is very far from the case. The Evangelical Hilfswerk organization in Germany has over 100,000 active workers, and displays remarkable initiative: the collections of money, food and clothing from native sources have been far from negligible. The same is true of other European countries, and it seems to me to be very unfortunate that no account at all was taken of this factor, which in itself would surely have won the sympathy of the listening audience.

Lynchburg, Va. Iain Wilson.

Our New Look

SIR: I desire to protest against the Old English lettering on the cover. May I urge a return to the former cover?

Takoma Park, Md. H. R. Hodgson.

SIR: I liked the old cover. I'm with you, though, if you reach more minds more easily this way. Martha Van Winkle.

Whittier, Calif.

SIR: What a difference the new lettering makes in the appearance of the cover page. Congratulations! Carroll M. Wright.

Christian Herald,
New York, N. Y.

SIR: Why have you changed the old familiar title-form, which was dignified, well balanced and good in design? For over 30 years it has appeared week by week on our living-room table.

Mrs. J. L. Loringer.

Winchester, Mass.

SIR: Must all things change? Even your familiar, plain, unadorned type?

Los Angeles, Calif. M. A. Brockway.

SIR: Your front page has been typographically one of the best. You have suddenly made it typographically one of the worst. Steven T. Byington.

Ballard Vale, Mass.

SIR: I am sorry to see you use narrower columns, and hope that such a backward step does not indicate permanent policy.

Albert N. Sherberg.

Pilgrim Church,
New Bedford, Mass.

SIR: I cannot adequately convey my great disappointment on opening my Christian Century. I beg and entreat you to return to your accustomed front page.

Clearwater, Fla. William P. Shriver.

SIR: A word of commendation for the improved appearance. What a blessing the courage to make changes can bring!

K. B. Seeley.

Park Street Christian Church,
Kalamazoo, Mich.

NEWS of the CHRISTIAN WORLD

Student Mission Attracts 11,548

Religion in Life Week at University of Pittsburgh Makes Deep Impact—'Chest' Agencies Suffer

PITTSBURGH, March 28. —Successfully facing the difficulties of ministering to a "streetcar" student body, a Christian mission was combined with Religion in Life Week March 13-17 to make a deep impression at the University of Pittsburgh. A total of 11,548 students attended 171 meetings led by T. Z. Koo, Robert L. James, William H. King, Gene Bartlett, Roy E. Dickerson, Raymond J. Seeger, Mrs. J. Warren Hastings and about 20 student pastors and local religious leaders. In addition to assemblies, seminars and forums, members of the team of leaders visited sororities and fraternities and spoke before many university classes. The seminars on courtship and marriage were best attended. The mission was jointly sponsored by the department of evangelism of the Federal Council of Churches and a local committee under the chairmanship of J. Frederick Miller, secretary of the university Y.M.C.A.

'Chest' Agencies Face Reductions

Allegheny county's 92 Red Feather agencies will be forced to "sweat it out" with reduced budgets this year because the community chest failed to reach its goal in last fall's campaign. Grants are $311,000 less than for 1948. This means a reduction in services of 6 per cent under the 1948 level and about 18 per cent under the requirements established by the federation of social agencies for 1949. Major cuts affect summer camps, Y.W.C.A. activities for business girls, adoption services in family and children's agencies, and curtailment of nursing facilities for several sections of the city and county. Although the campaign reached 54,000 more subscribers than in 1948 and raised 4 per cent more money, an emergency was created by the depletion of endowment and reserve funds. Conspicuous in discussions attending the budget adjustments has been a divergence in points of view on the use of voluntary subscribed funds. A powerful group of contributors has questioned support of welfare and intergroup activities. Defense of these activities as "preventive" was immediate and urgent on the part of professionals and volunteers in the agencies under question.

Des Moines Pastor Heads Westminster

Election of Will W. Orr, pastor of Westminster United Presbyterian Church, Des Moines, Iowa, as president of Westminster College at New Wilmington has been announced by James M. Ferguson, chairman of the board of trustees. He will replace John Orr, head of the Bible department, who has been acting president since the resignation of H. Lloyd Cleland in June 1947. The new president is a graduate of Erskine College and Pittsburgh-Xenia Theological Seminary. He served an earlier pastorate of eight years at Beaver Falls, Pa.

Resignation of Herbert L. Spencer as president of Bucknell University, Lewisburg, Pa., former president of Pennsylvania College for Women here, has also been announced. Dr. Spencer has accepted the directorship of the Samuel H. Kress foundation in New York city.

Labor-Management Council Settles Strike

The Pittsburgh labor-management council, organized in July 1947 under sponsorship of the local chamber of commerce with eight representatives of business and eight representatives of organized labor, has just intervened successfully in a 58-day strike at the Bamford Brothers Bus Co. This prolonged strike, involving principally a commuters' service to several suburban areas, had caused great public inconvenience. The council led in 10 days of negotiations after the dispute had reached a stalemate, thus justifying some of the hopes entertained for it at the time of its organization.

Ministers Fight Sunday Games

At its March meeting the Protestant ministerial union of Pittsburgh and Allegheny county entered a strong protest against legislative measures which would legalize ice hockey, ice shows and basketball on Sundays in Pennsylvania. These have since been defeated. The resolutions, adopted at request of the Sabbath association of western Pennsylvania, asserted that "these commercial games and shows are obstacles in the way of moral restraints that churches build up by programs of religious education. Unless we curb the secularization of the Lord's Day we are in imminent danger of losing our Christian civilization."

And So Forth

A tightening of restrictions on marriage has been announced by Bishop Hugh C. Boyle of the Roman Catholic diocese of Pittsburgh. Priests are now required to prepare extensive reports on candidates for a Catholic ceremony, with lengthy questionnaires taken under oath.

H. Paul Douglass, director of the metropolitan Pittsburgh church study, at a luncheon on April 5 will present the first copy of his report to Hugh Thomson Kerr, executive secretary of the Pitcairn Crabbe foundation. This foundation underwrote the $15,000 cost of the survey, which covered a 15-month period from Sept. 15, 1947.

Merger of the United Presbyterian and Presbyterian churches at near-by Aspinwall to form a single congregation within the presbytery of Pittsburgh has been announced by a joint committee. Charles G. Skuce, Jr., who has served the United Presbyterian group in Aspinwall, has accepted a call to South United Presbyterian Church, Youngstown, Ohio.

Death has claimed one of Pittsburgh's most widely known Negro clergymen, Thomas J. King, who had been pastor of Ebenezer Baptist Church for 23 years.

Arthur M. Guttery, associate executive secretary of the council of churches, has been named director of the Protestant program for resettlement of displaced persons in Allegheny county. O. M. WALTON.

Claim 'Mandate' For Segregation

South African Nationalists Say Results of Provincial Elections Indicate Approval of Their Policy

STRAND, C. P., SOUTH AFRICA, March 15. —Prime Minister Malan declares that the government regards the results of the March 9 election of provincial councilors as a "further mandate to carry out the policy of *apartheid* [segregation]." The provincial elections, usually fought on domestic issues, were used by the government this year as an opportunity to test the electorate's reaction to its policy in regard to the natives, for which it claims the election of last May 26 provided a mandate. The government's Nationalist party maintained a considerable lead in seats, in spite of the fact that the Smuts (opposition) party received almost 150,000 more popular votes. General Smuts had called on the people to reverse last May's decision, but his call did not receive a sufficiently large response. Since his party has turned down the invitation to serve on a non-party commission to consider the application of segregation, the government apparently now feels free to pursue its course.

Violence Marks Elections

A disturbing feature of the electioneering campaign in different parts of the country, particularly in the Transvaal, was the resort to violence. Many meetings were disbanded after trouble developed, and several persons were injured. *Dagbreek*, Afrikaans-language newspaper published in Johannesburg, condemned this "political hooliganism" in outspoken terms, and says that South Africa "must choose between democratic processes and the use of bicycle chains." The *Forum*, liberal English-language weekly, remarks: "A party which talks with as much violence and bitterness as the Nationalist party on occasion does must expect some of its followers to get out of hand and behave as their leaders talk. They are simply reaping what they sowed."

Church-State Crisis Impending

A disturbing article on the "Crisis between Church and State in the Union" written for the *Johannesburg Star* by Trevor Huddleston, member of an Anglican order at work in South Africa, has received wide attention. Referring to Prime Minister Malan's refusal to receive the deputation organized by the Christian Council to discuss the government's racial policy (see The Christian Century for March 9), Father Huddleston writes: "It is surprising that so few, apparently, recognize the signs of an impending crisis between church and state. It is my conviction that this crisis is already upon us, and that unless the churches are prepared to make a stand now, it will be too late to make any effective stand at all. . . . We have been warned that 'churches and societies which under-

mine the policy of *apartheid* and propagate doctrines foreign to the nation will be checked.'" Father Huddleston points out that the prime minister's refusal to see the delegation was based on the fact that the churches' opinions "stigmatize the existing as well as the traditional policy of the country as unjust, anti-Christian and immoral." And he concludes: "It is but one step from this attitude to the view that the churches have no right to criticize the state at all, and that if they do so they are guilty of treason."

Sees Government Policy Periling Nation

Edgar Brookes, native representative in the senate, a former professor and probable successor to J. H. Hofmeyr as South Africa's leading Christian liberal, recently introduced a senate motion holding that the future of the country depends on cordial, cooperative relationships between the European and non-European population, that these relationships have deteriorated as a result of the government's policy and propaganda, and that their improvement should be an urgent priority in any program of national policy. "Our task is to save white South Africa from the deadly peril into which it is being put by the government and its supporters and to preserve unity and cooperation as against those who make perpetual division their watchword and inspiration," he said.

Fear Competition of More Liberal Central Africa

The prospect of a central African federation has come somewhat nearer as a result of the conference of representatives of Southern and Northern Rhodesia and Nyasaland at Victoria Falls recently (see The Christian Century for March 2). The proposal is viewed in South Africa with some apprehension. As one observer puts it: "If the safeguard of a liberal native policy, upon which Britain has indicated she will insist before approving the federation, is forthcoming, leadership in Africa could easily pass from the union to the proposed central African federation." Comments the *Forum:* "The proposed federation will be able to make greater use of its human resources than we can do, with our color bar and other artificial restrictions. [Central Africa's] progress will contrast with the industrial troubles that we will undoubtedly suffer unless we change our outlook on many aspects of native affairs."

And So Forth

Directors of religious education, common in American churches, have hitherto had no place in the church life of South Africa. Now the Methodist Church, which is conducting a drive in work among youth, has appointed its first such director—an American-trained woman whose ability has been demonstrated in the organization of the interdenominational Christian education movement in South Africa.

The Dutch Reformed Church has requested the government to institute a censorship "on moral grounds" over literature written and published in this country. The dangers of such action are well appreciated by the community, particularly in a country where an influential section of the population regards mixed bathing and dancing as immoral.

STANLEY G. PITTS.

Warn on Denial Of Civil Rights

Aroused by Revoking of Permits for Meetings, Syracuse Religious Leaders Urge Restraint

SYRACUSE, N. Y., March 28.—The need for a strong civil rights committee in this city is being discussed by religious leaders as a result of the board of education's revocation of two permits issued jointly to the American Labor party and the Young Progressives of America for the use of the Madison Avenue public school building. One permit was for a meeting at which O. John Rogge, former assistant U. S. attorney general, was announced as the speaker, the other for a concert. The board of education gave no reason for its action, which was taken at the insistent request of the Onondaga veterans association's un-American activities committee. In an address at a district denominational conference, Malcolm E. Peabody, bishop of the Episcopal diocese of Central New York, took occasion to stress the need for straight thinking on civil rights. He urged people to resist the temptation to join "the hue and cry of the crowd."

Religious Leaders Urge Public Housing Action

Leaders of the three major religious faiths in Rochester have united in urging the city council to establish a municipal housing authority. William M. Hart, vicar-general of the Catholic diocese, Philip S. Bernstein, rabbi of B'rith Kodesh congregation, and Harold E. Nicely, pastor of Brick Presbyterian Church, in a joint communication expressed their concern over the effect of housing on social and individual well-being and especially on the family as a basic unit of society. "We should do all we can to strengthen the family unit," they said. They held that slums can be cleared and adequate housing provided only by public action.

Says Anti-Discrimination Law Is Working

In its annual report to the state legislature, the state commission against discrimination claims that New York has demonstrated that its law against discrimination "can be administered without confusion or the acceleration of racial antagonism and antipathy, and without threat to the stability and order of business enterprise." Admitting that it had not completely succeeded in achieving its objectives, the commission said that its efforts have been felt in all areas of employment. Last year 273 verified complaints were filed. Of these, 73 per cent alleged discrimination because of race, 18 per cent because of religion, and 3 per cent because of national origin. During the three-and-a-half years of its existence the commission has not found it necessary to invoke court action.

Denies Charge Against Public Schools

When T. Louis Langley, Buffalo priest who is secretary of the Roman Catholic diocesan matrimonial tribunal, charged that the lack of religion in public schools is a major cause of the high incidence of marital troubles in American homes, his statement was publicly challenged by Christian C. Hoffman, president of the Buffalo men's teachers' association. In an open letter to Father Langley, Mr. Hoffman called on him to produce statistical evidence in support of his contention. He expressed his personal conviction that Roman Catholic youth who go to public schools compare favorably with parochial school graduates from the standpoint of stability in home relationships.

Sunday Milking Dedicated To Church

An adaptation of the Lord's Acre plan is producing unusual financial and spiritual results in the Halcott Center Methodist Church in the Catskill mountain area. In 10 different herds a cow has been selected from which the Sunday morning milk is dedicated to the Lord's Acre treasury. The weekly income of the church has doubled since the plan was inaugurated last November, and six new members have joined the church because of the new religious interest created in them by the project.

Lenten Services Set Attendance Record

Lenten services in many communities throughout the state are drawing the largest audiences in their history. In Syracuse several hundred people were turned away from the First Baptist Church when the civic Lenten series was opened by Henry Hitt Crane at noon on Ash Wednesday, and the subsequent attendance has been approximately double that of a year ago. During Holy Week special tribute will be paid to Albert C. Fulton, pastor emeritus of First Presbyterian Church, who instituted the Lenten program in 1920.

And So Forth

The Rural Church Institute, under the leadership of Ralph Williamson, has established rural church radio committees for each of the six stations of Rural Radio Network, owned by the major farm organizations of the state. Monthly broadcasts will be given from each station on rural church topics.

Allen Raymer Reesor, assistant minister and director of religious education at Eglinton United Church, Toronto, has been named director of religious education at First Presbyterian Church, Batavia.

Colgate-Rochester Divinity School has formally opened to the public the Samuel Colgate Baptist historical collection which contains more than 20,000 volumes dealing with Baptist history and activities.

William E. Searles, oldest member of Genesee Methodist conference and father of the president of Genesee College, Lima, N. Y., died recently.

Nathaniel L. Goldstein, state attorney general, has ruled that pyramid clubs are lotteries and therefore illegal.

Edward R. Norton of Glens Falls, a senior at the state teachers' college at Fredonia, was convicted before federal court in Albany for failure to register for the peacetime military draft, and sentenced to four months in prison. He testified that his conscience as a Quaker would not permit him to "participate in preparation for violence."

WALTER D. CAVERT.

Eastern Germany Lacks Ministers

Small Number of Theological Students Promises Little Future Relief—Refugee Problem Unsolved

MAGDEBURG, GERMANY, Feb. 23.—In the eastern part of Germany, hundreds of congregations are without ministers, and the number of students preparing for the ministry is too small to make up the shortage. There are almost 40 million Protestants in Germany today. The confessional situation has changed considerably since the war because of the influx of expellees. Whereas in prewar days large sections in the north and central part of the country were exclusively Protestant, and equally large sections in the west and south were more or less solidly Catholic, today the population is mixed. In Bavaria, where there were few Protestants before the war, there are now 80,000. Westphalia has 270,000 Protestant refugees, and Hannover 900,000.

Differ on Seriousness Of Refugee Problem

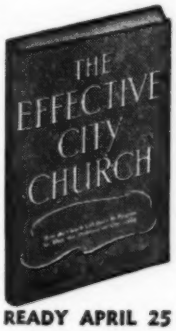
"There is no longer a refugee problem in Saxony," was the concluding statement by a Leipzig radio speaker recently. He maintained that the difficult problems of 1945, when millions of refugees and expellees poured in to be given lodging, food and work, had been solved by public and private agencies. Many listeners did not agree with him, nor with the many other radio speakers who tend to be somewhat optimistic in their judgments of the situation. The people expressed their views in letters to the radio station and to the newspapers. "Is it no problem when hundreds of thousands of people have no beds of their own, little clothing and only wooden sandals for their feet?" asked one writer. "Is it no problem when refugees and expellees after three or four years can find no sympathy and help from the natives among whom they must live, who seem to think that they should return to their eastern homes?"

Workers to Reach Goal 'Even Without God's Help'

In the eastern zone of Germany much is heard about the two-year plan to be carried out in industry. In public meetings, in newspapers and posters and in radio speeches the importance of the plan is being emphasized. On the Halle radio station a speaker recently declared that many millions of workers will do whatever is expected of them and more; they will reach the goal set for them, he said, "even without the help of God Almighty." One cannot be certain that this statement really reflects the attitude of the workers in the eastern zone. However, it is true that freethinking is strong among the leaders influential in political parties and trade unions.

Pastors Improve Knowledge Of Low German Idiom

At a recent ministers' conference discussions were carried on in Low German so that the pastors might improve their



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*MURRAY H. LEIFFER is professor of sociology and social ethics and director of the Bureau of Social Research, Garrett Biblical Institute, and associate director of the Department of Research and Survey of the Church Federation of Greater Chicago. For many years he has conducted summer urban seminars at Garrett, the University of Southern California, and the Pacific School of Religion.

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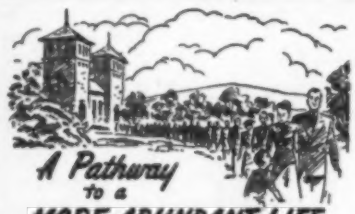

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knowledge of the idiom. In some parts of the country, particularly in villages, sermons are preached in Low German. In northern Germany, Low German services are the rule for special occasions such as weddings and baptisms and the October thanksgiving ceremonies. The Low German Bible is used in these churches both for the services and for home reading.

Book on 'Man in This World' Becomes Popular

Hans Zehrer, formerly editor of *Die Tat*, one of prewar Germany's best known cultural magazines, and now on the staff of the *Sonntagsblatt*, postwar Protestant weekly published in Hamburg, is the author of a new book, *Der Mensch in Dieser Welt* ("Man in This World"), which reviews cultural, sociological, moral and religious issues. In an introduction to Zehrer's profound and detailed analysis, Bishop Lilje of Hannover explains that whereas books like those of Oswald Spengler, read by many after World War I, looked backward, Zehrer deals more with the present and the future. He is not a skeptic, Bishop Lilje points out, but one of the faithful who are trying to find out what it is all about. It is apparent that, unlike the numerous theological publications which never find much sympathy outside certain small church circles, Zehrer's book will be widely discussed by the general public. It is published in one of the remarkable Rewohlt editions. This firm has been making well known foreign novels available in German at low prices.

Theological Professor Writes Poems

People in other countries who want to know what happened in Germany during the past 10 years could do no better than to read the poems by Heinrich Vogel which have lately been published in Berlin. In 1945 Vogel, then a Protestant pastor in a rural area not far from Berlin, was appointed professor of systematic theology at Berlin University, which meant that he was expected to lecture on dogmatics and ethics and other theological subjects. Professor Vogel, now 47 years of age, became a popular speaker at church gatherings and contributed articles to theological journals. But he is at heart a poet. He always has something worth while to say in his poems, many of which are being used in worship services. They reveal how a leading German Protestant passed through the sad experiences of the war years without losing his faith and courage, determining rather to find new means of religious and artistic expression.

And So Forth

Except for a very few churches in Berlin and other large cities, German churches were unheated this winter for Sunday services. Fortunately the winter was mild, so that congregations, while uncomfortable, did not suffer unduly.

The death rate in Germany, which climbed abnormally after the end of the war because of epidemics and malnutrition, is down again. In one village in this vicinity, there were 38 deaths among the population of 5,000 in 1947, and only 34 in 1948, although the population had been increased by one-third by refugees from the east.

SIEGFRIED SCHARPE.

Cite Twin Cities Racial Progress

N.C.C.J.'s Praise for Improvement in Treatment of Minorities Welcome after Previous Record

ST. PAUL, MINN., March 30.—For the first time, St. Paul and Minneapolis were cited last month by the National Conference of Christians and Jews for "outstanding strides in improving race relations and the treatment of minorities." The citation was particularly impressive in view of the fact that about a year ago Carey McWilliams, author and race relations specialist, pointed to Minneapolis as the "capital of anti-Semitism." Hubert Humphrey, then mayor of the city, immediately initiated a survey which was carried out by his council of human relations and followed up by a diagnosis of the city's racial sickness. Credit for outstanding work done on the problem during the year goes to the N.C.C.J. round tables and the councils on human relations in the two cities, the Minneapolis fair employment practices commission, the Minnesota Jewish council (which reports that the Minneapolis automobile club in 1948 admitted Jews for the first time), the Twin City Japanese-American citizens' league, the governor's interracial commission, local radio stations, newspapers, the state university and the Twin Cities Urban League, which reveals that 19 employers opened new jobs for Negroes during the year.

Catholics Protest Speech By Former Priest

In St. Paul, an interreligious flare-up developed when the Minnesota Fundamentals Conference, of which William H. Murk of Temple Baptist Church is president, scheduled an appearance at the public auditorium of L. H. Lehman, former Catholic priest and editor of the *Converted Catholic*. Four Catholic laymen charged that publication of a newspaper interview in which Dr. Lehman gave his views on religious conditions in Hungary, particularly the Mindszenty case, was "unfavorable publicity" for the Roman Catholic Church as well as "controversial." The city council referred the matter to its auditorium committee, which finally granted permission for the use of the hall on being assured that Dr. Lehman's address would not stir up "religious bigotry." By this time the controversy had aroused so much community interest that the auditorium was filled to capacity for the address. The incident has led a number of the city's religious leaders to think through the whole matter of religious liberty more seriously.

Clergymen on List of '100 Greatest Minnesotans'

Six Protestant clergymen made the list of "100 greatest living Minnesotans" compiled as part of the state's centennial celebration by the Minnesota junior association of commerce. They are Charles Nelson Pace, president emeritus of Hamline University here; J. A. Aasgaard, president of the Evangelical Lutheran Church; Elmer Hjortland, pastor of Central Methodist

Church, Minneapolis; Bishop Stephen Keeler of the Episcopal diocese of Minnesota; Arnold Lowe, pastor of Westminster Presbyterian Church, Minneapolis; and Reuben Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis. Two Roman Catholics were named—the president of the College of St. Paul and the archbishop of the St. Paul archdiocese—together with Rabbi A. G. Minda of Temple Israel, Minneapolis. In compiling the list, the sponsors printed ballots in newspapers and distributed them among various organizations. Ten thousand were returned for consideration in the compilation.

Ceremony Welcomes French Gratitude Train

When the French Gratitude Train arrived in Minnesota recently, French officials presented a boxcar crammed with works of art and handicraft to the people of the state in a ceremony held in front of the state capitol. The gifts were placed on temporary display at the state historical museum. Said the *St. Paul Dispatch:* "Such exchanges as these trains of gifts have done more to interest the mass of people in each of the two countries in the affairs of the other than has any official pronouncement."

Augsburg College Prepares New Science Hall

Augsburg College, Lutheran Free Church institution in Minneapolis, recently laid the cornerstone for a $500,000 science administration building. President Bernard Christensen was in charge of the ceremonies. The new building, to be ready in the fall, will house laboratory and classroom facilities, a student center, student offices, a home economics department and administration and personnel offices. A prayer chapel will be situated in the tower.

And So Forth

Presbyterian laymen from the Twin Cities area met on the Macalester College campus March 1 under the leadership of Charles J. Turck, president of the college and of the year-old National Council of Presbyterian Men. Guest speaker on the campus during Religion in Life Week was L. H. Evans, pastor of First Presbyterian Church, Hollywood. Next month Macalester will celebrate its diamond jubilee.

The central labor union of the A. F. of L. in Minneapolis has voted 161 to 11 to support John Simmons, former pastor of St. Mark's Lutheran Church, in the coming mayoralty election.

For the first time, the University of Minnesota is offering an experimental course known as "Religions in Minnesota." It will include a study of the various faiths in the state, with field trips to Twin Cities churches and synagogues. Henry E. Allen, university religious coordinator, who will teach the course, says it is aimed at "fostering an understanding of the other fellow's beliefs."

"Visit with the Rabbi," the first Jewish radio program to originate in this area, is being broadcast Sunday mornings at 9:15 over station WMIN by Rabbi Gunther Plaut of Mount Zion Hebrew Temple, St. Paul.

Willmar Thorkelson, who has served on the public relations staff of the World Council of Churches in Geneva for the past two years, has returned to his post as church editor of the *Minneapolis Star* and

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• Some of the material was delivered as the William Henry Hoover lectures on church unity at the University of Chicago last year, other as lectures before the Congregational Christian General Council meeting at Oberlin, but much is also completely new. The book is up-to-date, thoughtful and reasoned, and based on first-hand experience. $1.50

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will resume his correspondence from this area for The Christian Century.

ALTON M. MOTTER.

Ohio Pastors for FEP Law

With State Council of Churches, They Approve Proposed Legislation

CINCINNATI, March 29.—Through its public affairs department, the Ohio council of churches last week expressed approval of the fair employment practices legislation pending before the state legislature. The Ohio pastors' convention, representing more than 4,500 ministers, has also announced approval of the proposed legislation. On the other hand, the Ohio branch of the American Council of Christian Churches, representing fundamentalist bodies, recently took full-page advertisements in Columbus newspapers to set forth its opposition to the proposals. It is expected that the vote in the legislature will be very close, but that the bill will be passed with concessions made by both sides and controversial issues eliminated or watered down. In last fall's election, both political parties issued general statements supporting fair employment practices legislation.

Pastor Tests Use of Tax For Armaments

Maurice McCrackin, pastor of St. Barnabas Church (Episcopal-Presbyterian) in West Cincinnati, sent with his income tax return a check for only 20 per cent of the amount due. He enclosed a statement explaining that he objected to having 80 per cent of his tax used for armaments and other war expenditures. "To give financial support to war while at the same time preaching against it is to me no longer a tenable position. Because a person doesn't happen to like a law is no ground for breaking it, but when a law cuts across the grain of conscience he is bound on moral grounds to break it, and because of his religious convictions to obey God rather than men." Mr. McCrackin, who is chairman of the Cincinnati committee for conscientious objectors and a member of the board of directors of Fellowship House here, is awaiting reply from the internal revenue department.

Court Test on Draft Law Scheduled

Douglas F. Parker and William Probasco, 24-year-old Quaker students at the Friends college in Wilmington who refused to register for the draft and were indicted by a federal grand jury last Sept. 3, were arraigned last week. Both entered formal pleas of not guilty, and their hearings were set for this week. They will be defended by Attorney S. U. Robinson, Jr., of Columbus, assisted by Harrop Freeman, professor of law at Cornell University. Both young men registered for the World War II draft; Probasco served three years in a c.o. camp and Parker was classified 4-F.

And So Forth

Six young members of the White Oak Christian Church who have been ordained and have gone to pulpits elsewhere returned last week to preach before their home congregation at a week-long "Timothy rally."

Mrs. Charles P. Taft is chairman of the Cincinnati committee promoting the united Christian appeal for world relief. Other members of the committee are Msgr. August J. Kramer, director of Catholic charities here; Kemper G. McComb, secretary of the council of churches of Greater Cincinnati; and Robert S. Lambert, rector of Calvary Episcopal Church.

J. Stanley Matthews, who is acting as president of the council of churches pending the regular May election of officers, has announced that Evanston Baptist Church, of which he has been pastor for 28 years, has authorized a new $75,000 building.

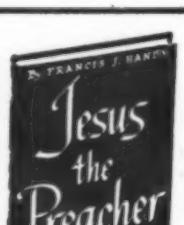
Joseph F. Quick, pastor of St. John's Evangelical Congregational Church in suburban Mount Auburn, will take over the superintendency of the General Protestant Orphans' Home here soon after Easter.

Suburban Westwood Methodist Church is "adopting" a family of four displaced persons.

R. J. HURLES.

Negro Boys Win 'Kingly' Honors in Nova Scotia

In one week recently, two Nova Scotia Negro boys were elected "campus kings" at their respective schools. At Acadia University, Lorne White was chosen over three other candidates to reign during "co-ed week." A brother of Portia White, widely known singer, he is the son of a Baptist minister, the late Captain White, first Negro padre of the Canadian army and long-time pastor of Cornwallis Street Church, Halifax. Paul Anderson, who was crowned king of the Yarmouth County Academy, is also the son of a Baptist minister, M. L. Anderson.



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Scots Divided on Tavern Reform

Debate Continues on Government Plan for Non-Profit Liquor Outlets—Church Budgets Increase

EDINBURGH, March 25.—The proposed liquor licensing bill for Great Britain continues to arouse the sharpest kind of division among temperance reformers here. The British Methodist temperance executive has decided to support the policy of state ownership of retail outlets in the new population areas to which the bill would apply. Henry Carter, prominent temperance leader, has also come out strongly for that position. It is pointed out that the scheme proposed is like that initiated during World War I in areas congested by war workers, where disinterested management was obtained by the ending of certain incentives to sell liquor. (See Edinburgh correspondence in Feb. 23 issue.) In the areas where the scheme is in operation, dingy bars and back street pubs, difficult for the police to keep under observation, have disappeared, as have all liquor advertisements on licensed premises. The supply of liquor to private clubs—a troublesome matter in other areas—has been brought into line with the general plan. The major choices before the authorities in relation to licensing in the new areas are more public houses, tied to the brewing industry, or the so-called "Carlisle" system with some adaptation. Brewer or state? The issue is as sharp as that.

Temperance Leader Proposes Amendments

Mr. Carter insists that certain amendments to the proposed bill are essential. The Scottish "local option" act must be preserved, he says, as well as local welfare representation on both central and local boards of oversight, and there should be a ceiling on the ratio of public houses to population. The bill includes two reforms long sought by the temperance movement. It requires retail traders in wine and spirits to get a justices' as well as an excise license, and it stops the abuse known as the "bottle party," a device for continuing group drinking after legal closing hours.

Arguments Advanced By Opposition

On the other hand, many temperance societies and individuals are as strongly opposed to the bill as is the liquor trade—but for different reasons. All who hold that any traffic in liquor is sinful will continue to oppose it to the bitter end. Others point out that the most heinous aspect of the proposal is that it empowers the state to set up liquor-selling facilities in the new towns without any provision for an expression of the desires of the inhabitants. They regard the Carlisle experiment as a complete failure, condemning it as a mere money-maker since all capital expenditure was soon repaid and in 1948 the exchequer reaped a profit of nearly $1 million. The elimination of private profit, they say, does not reduce sales; it simply produces moral apathy on the question. They point to the Canadian

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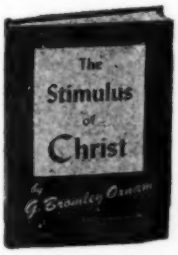

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practice as an example of the evils of state liquor control. However, in spite of opposition to the bill by the Scottish Temperance Alliance and its respected chairman, Duncan MacLennon, the general trend of opinion in church circles here seems to be not unfavorable to the bill if amended in the directions suggested by Mr. Carter. Since half the population of Scotland will ultimately be living in the "new areas" covered by the bill, what happens to it will be of great significance for the future of licensing in this country.

Church of Scotland Committees Report Increase in Funds

The interim reports of the principal conveners of the Church of Scotland have been made. They reveal that the foreign missions fund has increased by $65,000. Since 1944 annual givings to the church have increased by $225,000, but an additional increase of the same amount in the 1949 budget is needed to meet rising costs. The maintenance of the ministry committee announced that the central fund it is responsible for raising will make it possible for each minister to receive a minimum annual stipend of $2,075 and manse. Although the minimum stipend was increased by one-third after World War I and by another third after World War II, it has not kept pace with the rise in the cost of living. Rising costs have interfered with the church extension scheme which the home mission committee has in hand. Population shifts during the period between the two wars involved the building of 56 new churches. Seventy-six new housing areas, with a population of 2 million and half of them beyond the reach of any existing church, now demand attention. In these areas 17 new "hall" churches have been built or started since the war, and it is hoped that 21 more may be built by the end of 1951.

Scottish Missionaries Back in Holy Land

The Church of Scotland has not suffered so much from anti-British sentiment in Israel as have the English churches. A. Scott Morrison, formerly of Jaffa, has returned to Jerusalem to take charge of St. Andrew's Church and hospice. He will also, on behalf of the Jewish mission committee, negotiate with Israeli authorities for the return of Church of Scotland properties now under Red Cross supervision. The church and mission at Safed were blown up and the mission premises at Jaffa bombed. The extensive buildings at Tiberias are being utilized by the Israel government for a military hospital. Dr. Torrance of the former staff hopes to return to Tiberias later this spring, and Dr. and Mrs. Cahn, who have been visiting here, are leaving soon to investigate the possibility of resuming their work in that city. Meanwhile, Misses Whitear and Pearson, who were evicted from Tiberias, are serving at a mission hospital in Nazareth. INNES LOGAN.

Lutherans Bring Orphans to U.S.

40 Latvian Children Arrive for Placement in American Homes—Pastors Take Part in 'Red' Conference

NEW YORK, March 30.—Forty orphaned children arrived here by plane last week from the British zone of Germany for resettlement in the United States by the National Lutheran Council. They were part of a group of 65 sponsored by the U.S. Committee for the Care of European Children. All are Latvians who were evacuated in 1944 from the Riga state children's home to Germany, and cared for there by UNRRA and IRO. On their arrival here, the youngsters were taken to the U.S. committee's reception center, where they were given medical examinations and outfitted with new clothing. Mary Winston, consultant for the National Lutheran Council's division of welfare, who has charge of resettlement of the children, says that they will be sent to accredited Lutheran welfare agencies in New Jersey, Wisconsin, Michigan, Minnesota, Illinois, Ohio, North Dakota and Iowa for placement in private homes.

Clergymen on Panel at Debated Conference

Four clergymen—John Howland Lathrop, Guy Emery Shipler, Shelton Hale Bishop and Rabbi Louis I. Newman—took part in a panel discussion held during the hotly debated Cultural and Scientific Conference for World Peace held at the Waldorf Astoria hotel and Carnegie hall last week. And on Saturday Arthur W. Moulton, retired bishop of the Protestant Episcopal diocese of Utah, addressed one of the sessions. Before the conference, headlines proclaimed that the "greatest mass demonstration in the history of New York city" would be carried out against the gathering, which was attended by delegates from "iron curtain" countries. It was predicted that 50,000 pickets would march around the hotel. However, at no time were there more than 1,000 marchers in line, and the meeting went on undisturbed. Perhaps, some New Yorkers say, people are simply tired of anti-communist parades and demonstrations, of which we have had a great many. An opposition rally sponsored by Americans for Democratic Freedom presented speakers who denounced the conference and communism. At the final meeting of the conference in Madison Square Garden, 18,000 persons cheered Soviet Delegate Fadeyev as he called for peace, saying: "Our country stands for peace and friendship among peoples because we are first and foremost a state of plain people."

Urge Continuance of Labor School

At the final session of the labor school sponsored Jan. 24-March 14 by the New York Protestant council's human relations commission, students asked that monthly forum meetings be held until regular weekly or biweekly classes can be started again. Such meetings are necessary, they declared, not only to discuss the future of the school

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but to deal with vital current topics. They elected a program chairman to arrange for monthly meetings, in cooperation with the board of directors. They suggested that the school be further promoted among workers and churches and that separate schools be set up in the different boroughs. The fact that the school has grown since it started convinces its sponsors that its future is promising. Marshall L. Scott of Labor Temple served as dean of the sessions.

Pray for 'Iron Curtain' Pastors

Last Thursday evening a service of intercession for the Protestant ministers of Bulgaria and "our fellow Christians in all lands where freedom of worship, right of expression and opportunity of service are denied" was held in Flatbush Protestant Dutch Reformed Church, oldest church in Brooklyn. Henry Smith Leiper, American secretary of the World Council of Churches, and Carl E. Lund-Quist of the National Lutheran Council addressed the meeting, which was sponsored by the international justice and good will commission of the Protestant council's Brooklyn division. Dr. Leiper reported that it is now known that 138 of the 140 Protestant ministers in Bulgaria were arrested at one time or another, and that 40 of them are still in jail. "Communism is spreading not so much by what it has to offer as by what we withhold," he warned.

Reserves Decision on Melish Injunction

Some 60 Brooklyn clergymen, most of them from other than Episcopal parishes, attended the first court proceeding in the case of the Holy Trinity Episcopal vestrymen against the rector, John Howard Melish. The judge reserved decision on the injunction sought by the vestrymen (voted out of office at a congregational meeting last Monday) to restrain Dr. Melish and his supporters from electing successors to them and from preventing application of Bishop James P. DeWolfe's judgment that Dr. Melish's rectorship be terminated April 4. Briefs are to be filed by next Friday. Earlier in the week it was announced that William Howard Melish, son of the rector, had resigned as chairman of the National Council of American-Soviet Friendship because of "pressure of church duties," but that he would continue as a member of the board of directors. At the court hearing, the younger Melish delcared in an affidavit that he is not and never has been a Communist.

And So Forth

A milestone in the history of religious motion pictures is the current showing of "I Am with You," mission film made under the auspices of the Church of Sweden, in a major New York commercial theater. Later it will be distributed in 16 mm. form by Religious Film Association for showing in churches.

Eugene Lewis Smith, pastor of St. Mark's Methodist Church, Brooklyn, and Mrs. Smith have left for a tour of African mission fields that will last until August. On March 1 Dr. Smith became the youngest man in the history of American Methodism to be named executive secretary of the denomination's Division of Foreign Missions.

J. Henry Carpenter.

Canada Anglicans Add 28th Diocese

When Newfoundland Joins Dominion as 10th Province, Church of England to Gain 100,872 Members

Montreal, March 25.—When Newfoundland becomes part of Canada as the result of confederation next week, the 100,872 Anglicans there will come into the Church of England in Canada, forming the 28th diocese in this country. Of the 320,000 people in Newfoundland, roughly one-fourth are members or adherents of the United Church of Canada. There are three congregations of the Presbyterian Church in Canada in the new "tenth province." The diocese of Newfoundland will be represented in Montreal on May 17 when the ecclesiastical province of Canada, comprising the dioceses of Montreal, Quebec, Nova Scotia and Fredericton, meets under the chairmanship of Archbishop Philip Carrington.

Montreal Presbytery Warns Against Vatican Embassy

The Presbyterian presbytery of Montreal on March 21 considered a resolution asking the prime minister of Canada "to repudiate and oppose any action on the part of the dominion government to extend any acknowledgment or any privilege to any one religious community in this dominion, as against any worldwide religious community which has its representative alliances in the dominion of Canada." The resolution, which was referred to the committee on religious liberty, made reference to the report that the federal government is contemplating appointment of an ambassador to represent Canada at the Vatican.

Differ on Stand Against Possible Union

By a majority of one on a small vote the presbytery passed an overture to the General Assembly, which will meet in Kitchener, Ont., in June, asking that body to make it plain that it is not at the present time considering organic union with any other denomination, and that if and when church union is considered it should be adopted only if it maintains the historic Presbyterian witness. Many presbyters abstained from voting, and three recorded their dissent on the grounds that the overture was completely unnecessary. The presbytery nominated J. St. Clair Jeans, of St. John, N. B., for the office of moderator of the General Assembly. It proposed Allan Reoch, veteran missionary to China, for the post of foreign missions secretary, and Agnes Johnston of Fort William as home missions secretary. The presbytery of Quebec has nominated David Lang, of St. John's, N. F., for the position of moderator, as a gesture of good will on the entry of Newfoundland into the dominion.

United Church Also Speaks On Religious Favoritism

At a recent meeting the United Church presbytery of Montreal also declared itself opposed to any appointment of a Canadian envoy to the Vatican, on the grounds that

such action would involve recognition of the Roman Church as a state and would constitute political discrimination in favor of that religious body, and because "by declared belief and by frequent practice the Roman Church has opposed full religious freedom and has not shown itself a defender of Christian liberty." At this meeting the presbytery agreed to align itself with movements combating the sale of certain comic and pocket books. Its annual statistical report revealed that churches in the presbytery now have 36,374 members, as compared to 35,531 in 1947, with a total of 70,928 persons under pastoral oversight. Givings to the missionary and maintenance fund of the United Church increased by 11 per cent in the presbytery last year.

Ottawa Announces Wide Tax Cuts

Good news came out of Ottawa tonight as the minister of finance presented the new budget to Parliament. Personal income taxes have been cut on an average by 32 per cent, retroactive to Jan. 1 of this year. Lifting of the exemption level will take 750,000 persons off the income tax rolls. The luxury tax on jewelry has been reduced from 25 to 10 per cent, and the "nuisance" taxes on candy and soft drinks have been abolished. Telephone and telegraph messages and railway, bus, steamship and airline fares will no longer be subject to tax. These relaxations give a strong hint that there will be a general election this year.

And So Forth

Rabbi Harry J. Stern's institute on Judaism attracted many religious and educational leaders to Montreal recently for the 8th consecutive annual session. The visiting lecturer was Prof. Abraham A. Nauman of Dropsie College, and Principal Robert Lennox of Presbyterian College in this city spoke on "Worship in the Religion of Israel."

It has just been revealed that when the synthetic aluminum steeple was put on Christ Church Cathedral here in 1941 the cost was borne by the late James Stuart Douglas, father of the U.S. ambassador to Great Britain. DeCourcy H. Rayner.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Canadian Pacific (Fox) *Melodrama.* At entrance to Canadian Rockies, opposition to extension of first trans-Canada railroad is stirred up among settlers, Indians, by fur dealer bent on keeping upper hand economically. What should have been stirring picture of an era is so *entirely predictable* as to be unintentionally funny. Goes out of its way to prove violence the preferred means of dealing with trouble. Nice scenery. M,Y

Clay Pigeon (RKO) *Melodrama.* G.I. wakes up in hospital to find himself accused of betraying comrades in Japanese prison camp, flees to track down plot by delving into operations of counterfeiting ring made up of former camp guards, U.S. confederates. Removes sting of anti-Nisei implications by adding sequence praising others for war service. Making sensational use of post-war headlines, film features nick-of-time rescues in best *comic strip tradition.* M,Y

The Sun Comes Up (MGM) Claude Jarman, Jr., Percy Kilbride, Lassie, Jeanette MacDonald. *Drama.* Appealing orphan from county home worms his way into heart of widowed concert singer who has fled to mountains to indulge grief over death of young son, gives her reason for resuming normal life and career. Southern mountain setting in technicolor is an asset in sentimental story, *cut to formula but with its heart in the right place.* M,Y,C

A Woman's Secret (RKO) *Melodrama.* Frustrated singer tries to shape protégé's life, even to point of assuming responsibility in shooting accident, refusing legal aid when charged with murder. Care and expense usually reserved for "quality" films expended on pointless, *unmotivated* mixture of psychological and detective fare. M

BEST CURRENT FILMS

For Family: The Boy with Green Hair, The Hills of Home, I Remember Mama, Melody Time, Nanook of the North, Olympic Games of 1948, The Search, The Secret Land, So Dear to My Heart.

For Mature Audience: The Accused, Apartment for Peggy, Command Decision, Day of Wrath, Hamlet, High Fury, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Live Today for Tomorrow, Paisan, Red River, The Red Shoes, The Snake Pit, The Treasure of the Sierra Madre. 4-15-49

The Church Roll

Liston Pope, dean-elect of Yale Divinity School, is on a four-month trip to study race relations and educational facilities in central and southern Africa. He will assume his new post on his return in July.

Sterling W. Brown, for the past two years religious coordinator with American Military Government in Germany, will become general director of the National Conference of Christians and Jews.

Recent deaths in the field of religion: Alfred M. Cohen, for 13 years president of the Jewish B'nai B'rith, who on Feb. 20 was made an honorary member of First United Church, Cincinnati, which he had attended every Sunday for 10 years, on March 9, at the age of 89. . . . Henry B. Robins, for 30 years professor in Colgate-Rochester Divinity School, Rochester, N. Y., at Orlando, Fla., March 11. . . . Wilhelm Heinbrok, oldest missionary doctor of the Evangelical Church in Germany and last surviving assistant to Pastor Friedrich von Bodelschwingh, founder of Germany's famous "colony of mercy" at Bethel in Bielefeld, at the age of 93. . . . D. Willard Lyon, Presbyterian minister and one of the founders of the Y.M.C.A. in China, who established schools to teach Chinese to missionaries, in Claremont, Calif., March 17, at the age of 79. . . . Leslie Bates Moss, associate secretary of Church World Service, of a heart attack, on April 2, in Gibbon, Neb., three days after the death of his wife at the home of her brother in Gibbon.

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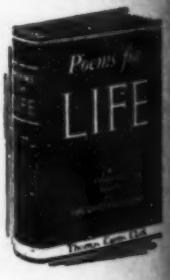

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